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"LIBERTY, HOLINESS, LOVE"

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For the Register.

LETTERS FROM THE WESTWARD.

LAKE MICHIGAN, June 26.

You do not know the delight I feel at being fairly set on my way homeward, over all the uncertainty, vexation and delay of western travel, and within such easy reach of you. It seems very odd to me, to come upon Chicago from a hundred and fifty miles westward. Besides being so much nearer home, the Lake seems very pleasant to me after the river. I think I should always find fresh beauty in watching the water. It is the same deep transparent green, which is such a charm at Niagara. The Lake is an enormous chasm, three hundred miles by sixty, and near a thousand feet deep, some say eighteen hundred, filled to the brim with this transparent and sparkling water—always fresh, clear and cold. And as you walk or ride on the beach, the boundless blue level sheet, lifting itself into the sky before you, quite atones for the flat and waste aspect of the land.

We left Dodgeville at half past nine Monday morning. Over the rolling prairie, the road is more hilly than one would imagine, though hard and good, as I said. The horse goes down the sudden descent with a rush that carries him far up the opposite knoll. It needs a cautious hand to guide, especially when our way is crossed by some spring or little stream—for they are never guilty of bridges. Near the Blue Mounds, (a few miles of high and hilly country,) the road was rough and woody. Eastward of this, towards Madison, we looked out sharp for some curious Indian relics, which had been described to me by Prof. Locke. They are enormous *bas-reliefs*, figures of men and animals, built up in clay, about three feet high and following in a long row, like a chase down hill. There is a man fifteen or twenty feet in length—the clumsy figure of a bear—a catamount seventy feet long, the road passing over his tail—a tortoise, birds, &c. When the grass is burnt off, they are distinctly visible. We either found them too much covered with grass, or came by the wrong road, and passed only a few ruder and more shapeless specimens; for we could not give our testimony to any the most uncouth resemblance to any known beast, bird or creeping thing.

On entering Madison, the capitol of Wisconsin, our road, which hitherto had been passably good and direct, disappeared; and in place of it we found three rather dubious-looking tracks—one on each side, and one right through a bog. We boldly essayed the centre—"medio tutissimus"—but were speedily swamped in the bog. Our horse had to be unharnessed and the vehicle dragged out backwards, or it would have been broken to pieces. This was within a mile and in full sight of the capitol-buildings. A rugged, stumpy and somewhat boggy path through a strip of wood brought us at last in safety to the metropolis.

The city of Madison contains about six hundred inhabitants. It is beautifully situated between the third and fourth of a chain of little lakes, and in a fine agricultural region. But its growth is checked by eastern speculators, who hold the lands at a high price. If they would give away every third lot, they would doubtless find their account in the remainder. The Capitol is a respectable limestone building, with a tin-covered dome. Scrambling to the top of this, I saw the four pretty sheets of water—the two largest close on either hand, and the others, mere little dusky mirrors in the distance.

Our ride was somewhat similar the next day, with a larger proportion of "oak openings," where the road was rough and beset with numerous little stumps, requiring a steady hand and sharp eye, so as to strike neither horse nor wagon-wheel. Journeying to the south-east, we crossed Rock River, (a deep narrow stream, sometimes navigated as far as this by small steamboats,) and came upon Rock Prairie. This is the largest, and very much the most beautiful, I have seen. It is twenty four miles long by six or eight wide, abounding in fine fields of wheat, perhaps of several hundred acres, and where it is skirted by strips of wood it is sometimes as picturesque and as beautifully sloped, as any ornamental lawn. We made a short stop at the log-house of a man who hires and carries on a noble farm. His well is ninety feet deep, and half a mile from the house. The wooden curbing, (there are no stones here,) has rotted and fallen in, and they have to draw water from a deeper one, a mile and a half away. This, he tells me, is sometimes inconvenient in winter. The want of wood and water is the great drawback to these level fertile prairies. The water is very good, though at an awkward depth; but having to use wood for curbing for want of stone, the water is made foul and unwholesome by the fungus that gathers and drops into it; and then comes the catastrophe of the whole side falling in, which compels them to dig again. The pure springs are a great treasure in western Wisconsin.

We spent the night at a small house on the prairie, which had a neat and promising look. The people were quite willing to receive us, though there were only two rooms and a loft for father, mother, five children, including a sick baby, the mother's sister or mother, and the hired man. Though no "spare room," as may be supposed, there was a spare bed; and this we were welcome to. However narrow their quarters, the "Badgers" set no limit to their receptivity. I suppose they are rejoiced to see the face of a stranger, and the name of missionary is a passport to their freest hospitality. I was told of a case, where four missionaries and their wives occupied one small room. The most extraordinary bargaining for quarters, was where a man, in one of the log-hut taverns, sold out his privilege of standing behind the door, all the floor-room being taken up. These people were sincerely generous—refused pay, and even scrupled at receiving the trifling sum which I left to buy a book for the little boy. A propos of coins, they knew nothing of paper or copper money westward of the Lakes. They use only gold and silver, including much foreign currency, and scorn smaller change. Now and then a cent is given to a child, and prized as a curiosity. The only copper I have seen here, is a fine specimen of ore from Mineral Point.

Wednesday noon we reached the end of our drive, hot and tired. It was a little settlement, not far from Crystal Lake. Leaving the bulk of my baggage, with directions to meet me in Chicago, I hastened on, and walked with all my might to Elgin, fifteen miles. Part of my way, about sunset, was a very delightful woody road, along the bank of Fox River—between Algonquin and Dundee. I entered this village, singing "Let not despair," &c., and so kept up a good heart and pace to Elgin. It was fiercely hot the next day, and neither love nor money would procure me a conveyance to Geneva; so that I was constrained to repose in the kind hospitality of some of our friends there. Elgin is a pretty and thriving village, with wheat mills and manufactories, and a goodly display of the fabrics used in prairie-culture. This is something very different from our agriculture or horticulture, and requires a different set of utensils accordingly. The reaping-machine, with its long row of threatening shears was especially curious in my eyes.

At four next morning I took stage again, and having two hours to stop at St. Charles, drove over to breakfast to Geneva. It would have been unpardonable not to visit Brother Conant, and glad was I of even this little hour for seeing him. Coming towards Chicago, you pass the last strip of wood at eight miles distance—and see the town, with its white steeples and its shipping, through the clear air, as if only a mile or two away. The interval is almost perfectly level,—a vast marsh, in which teams flounder inextricably and horses have to be dragged out by the neck, when in the least aside from the track, traversed by a continuous heap of mud called a "turnpike" in the dialect of this region; or else, in drier weather, a great flat meadow, interspersed with numerous shallow pools, or "slows," while the turnpike is an alternation of rough piles of baked clay gullied deep by teams, with mud-puddles of the most discouraging nature. Fortunately, when we crossed, it was comparatively dry. We had no very great difficulty in ascending upon the bridges that cross the slows, and were only obliged to go on foot about half a mile—in the burning sun and dust. But sometimes they flounder and wallow all the way. We were warned of what might have been our fate, by passing the wrecks of three heavy wagons, swamped within three or four miles of the city. And this extraordinary causeway is traversed sometimes by sixty or eighty great teams in a day, laden with country produce. In high water, this level region is quite submerged; and at a certain season the French had regular boating between Chicago and the Mississippi. The canal, when finished, will spare the teams. Lead is carried generally over the more substantial roads to Milwaukee. To illustrate the physical propensity of this part of Illinois, I was told that the Galena stage, coming a hundred and sixty miles, is sometimes two days behind its time. And a gentleman informed me, that he has seen in a Chicago street a pool with the warning "no bottom found;" and walking once half a mile at the close of his route, he found that those passengers who "kept their seats," had been obliged to go along prying the coach out of the mud the whole way. I have heard that this is what is called "taking a seat" in a stage in Ohio—i. e., to walk, shouldering a rail, to be used in like emergencies.

Hearing of their vacancy at Milwaukee, as Mr. Lord has just left the place, I have hastened on this morning, instead of making my promised visit in Chicago. This city strikes the eye very pleasantly. Besides the broad streets and fine harbor, where steamboats and sailing vessels lie among the houses, that part of the town north of the river is especially pleasing. Its abundant shade trees, neat houses and generous gardens give it a fresh and delightful look, increased by the copious rain that came up soon after we arrived. Fifteen years ago, this was hardly anything more than a frontier military station; and the few inhabitants gathered within the palisades of the fort, in terror of the Indians during the Black Hawk war. Now it is so in the line and the centre of flourishing commerce, and so busy with its population of near 20,000, that it is difficult to associate it with any account of Indian hostilities, at least in our day. I need hardly say that these Lake cities display very favorable specimens of the intelligence and enterprise of New England; and indeed, I am assured that we find here the cream of Eastern society. Having stolen a march, as it were, upon these cities from the West, and feeling myself now so near home as I do, I am ready to believe almost anything in their praise.

As soon as we leave the large towns, however, we find the symptoms of a strange country. It was near Crystal Lake, last Wednesday, that I heard a shocking instance of the lawlessness of one of the interior districts. A combination in some counties had been formed, to prevent conviction for any high offence. Consequently crime and outrage were rife. In self-defence, a league was formed to prevent horse-stealing and murder. An old man had been heard to say that whoever should be President of the Association should not live twenty-four hours—still it was duly organized, and the officers were chosen. In the night, the President was called to his door by two men. As he opened it, he was shot through by a rifle, and killed instantly. As another rifle was levelled, his wife, who was behind him, called out "You have killed my husband—you need not shoot again," and the men disappeared. Next day the old man and one son were taken by the people, examined, and shot—the son first cursing his father as instigator of the crime, and his teacher in wickedness, and acknowledging all the circumstances of the murder. The other son, who fired the shot, had escaped. He was afterwards taken—tried for the murder, and acquitted. The wide trackless prairies are a fearfully secure shelter for crime. Pedlars occasionally disappear; and their horses may be found afterwards, in disguise, doing duty to some person, whom it would be too perilous to accuse. These stories throw a shade over the broad green of this prairie-region, which seems to repose so peacefully,—with its quiet groups of cattle, its widely scattered dwellings, and its boundless fertile expanse, across which, patient and unsuspecting, go the troops of emigrants, each family journeying with its own capacious cart, and its cow driven on before.

J. H. A.

THE HOLY LAND.

BY HARRIET MARTINEAU.

III.—Jerusalem.—The Temple.

My room opened upon a little terrace,—the flat roof of a lower apartment in our inn at Jerusalem, and from this little terrace I was never tired of gazing. A considerable portion of the city was spread out below me; not with its streets laid open to view, as it would be in one of our cities; but presenting a collection of flat roofs, with small white cupolas rising from them, and the minarets of the mosques springing, tall and light as the poplar from the long grass of the meadow. The narrow, winding lanes, which are the streets of eastern cities, are scarcely traceable from a height: but there was one visible from our terrace,—with its rough pavement of large stones, the high house walls on each side, and the arch thrown over it, which is so familiar to all who have seen pictures of Jerusalem. This street is called the Via Dolorosa, the Mournful Way, from its being supposed to be the way by which Jesus went from the Judgement Hall to Calvary, bearing his cross. Many times in a day my eye followed the windings of this street, in which I rarely saw any one walking: and when it was lost among the buildings near the walls, I looked over to the hill which bounded our prospect,—and that hill was the Mount of Olives. It was then the time of full moon, and evening after evening I used to lean on the parapet of the terrace, watching for the coming up of the large yellow moon from behind the ridge of Olivet. By day the slopes of the Mount were green with the springing wheat, and dappled with the shade of the Olive clumps. By night, those clumps and lines of trees were dark amidst the lights and shadows cast by the moon; and they guided the eye, in the absence of daylight, to the most interesting points,—the descent to the brook Kedron, the road to Bethany, and the place whence Jesus is believed to have looked over upon the noble city when he pronounced its doom. Such was the view from our terrace.

One of our first walks was along the Via Dolorosa. There is a strange charm in the streets of Jerusalem, from the picturesque character of the walls and archways. The old walls of yellow stone are so beautifully tufted with weeds, that one longs to paint every angle and projection, with their mellow coloring, and dangling and trailing weeds. And the shadowy archways, where the vaulted roofs intersect each other, till they are lost in the dazzle of the sunshine beyond, are a perpetual treat to the eye. The pavement is the worst I ever walked on;—large slippery stones, slanting all manner of ways. Passing such weedy walls and dark archways as I have mentioned, we turned into the Via Dolorosa, and followed it as far as the Governor's House, which stands where Fort Antonia stood when Pilate there tried Him in whom he found, as he declared, no guilt. Here we obtained permission to mount to the roof.

Why did we wish it? For reasons of such force as I despair of making understood by any but those to whom the name of the Temple has been sacred from the earliest years. None but Mohammedans may enter the enclosure now;—no Jew nor Christian. The Jew and Christian who repel each other in Christian lands are under the same ban here. They are alike excluded from the place where Solomon built and Christ sanctified the Temple of Jehovah; and they are alike mocked and insulted, if they draw near the gates. Of course, we were not satisfied without seeing all that we could see of this place—now occupied by the mosque of Omar—the most sacred spot to the Mohammedans, after Mecca. We could sit under the Golden Gate, outside the walls; we could measure with the eye, from the bed of the brook Kedron, the height of the walls which crowned Moriah, and from amidst which once arose the temple courts: we could sit where Jesus sat on the slope of Olivet, and look over to the height whence the glorious Temple once commanded the Valley of Jehosophat, which lay between us and it; but this was not enough, if we could see more. We had gone to the threshold of one of the gates, as far as the Faithful are permitted to go: and even there we had insulting warnings not to venture further, and were mocked by little boys. From this threshold we had looked in; and from the top of the city wall we had looked down upon the enclosure, and seen the external beauty of the buildings, and the pride and prosperity of the Mohammedan usurpers. But we could see yet more from the roof of the governor's house; and there we went accordingly.

The enclosure was spread out like a map below us: and very beautiful was the mosque, built of variegated marbles, and its vast dome, and its noble marble platform, with its flights of steps and light arcades; and the green lawn which sloped away all round, and the row of cypress trees under which a company of worshippers were at their prayers. But how could we, coming from a Christian land, attend much to present things, when the sacred past seemed spread before our eyes? I was looking, almost all the while, to see where the Sheepgate was, through which the lambs for sacrifice were brought: and the Watergate, through which the priest went down to the spring of Siloam for water for the ritual purification. I saw where the Temple itself must have stood, and planned how far the outer courts extended,—the Court of the Gentiles, the Court of the Women, the Treasury, where the chest stood on the right of the entrance, and the right hand might give without the left hand knowing: and the place where the scribes sat to teach, and where Christ so taught in their jealous presence as to make converts of those who were sent to apprehend him. I saw whereabouts the altar must have stood, and where arose night and morning, for long centuries, the smoke of the sacrifices. I saw where the golden vine must have hung its clusters on the front of the Holy Place, and where, again, the innermost chamber must have been,—the Holy of Holies, the dwelling-place of Jehovah, where none but the High Priest might enter, and he only once a year. These places have been familiar to my mind's eye from my youth up;—almost as familiar as my own house: and now I looked at the very ground they had occupied, and the very scenery they had commanded, with an emotion that the ignorant or careless reader of the New Testament could hardly conceive of. And the review of time was hardly less interesting than that of place. Here my thoughts were led back to the early days when David and Solomon chose the ground, and levelled the summit of Mount Moriah, and began the Temple of Jehovah. I could see the lavishing of Solomon's wealth upon the edifice, and the fall of its pomp under invaders who worshipped the sun; and the rebuilding in the days of Nehemiah, when the citizens worked at the walls with arms in their girdles; and the full glory and security (as most of the Jews thought) of their Temple while they paid tribute to the Romans. O! the proud Mohammedans before my eyes were very like the proud Jews, who mocked at the idea that their Temple should be thrown down. I saw now the area where they stood in their pride, and where before a generation had passed away, no stone was left upon another, and the plough was brought to tear up the last remains of the foundations. Having witnessed this heart-breaking sight, the Jews were banished from the city, and were not even permitted to see their Zion from afar off. In the age of Constantine, they were allowed to approach so as to see the city from the surrounding hills;—a mournful liberty, like that of permitting an exile to see his native shores from the sea, but never to land. At length, the Jews were allowed to purchase of the Roman soldiers leave to enter Jerusalem once a year,—on the day when the city fell before Titus.

And what to do? How did they spend that one day of the year? I will tell; for I saw it. The mournful custom abides to this day.

I have said how proud and prosperous looked the mosque of Omar, with its marble buildings, its green lawns, and gaily dressed people,—some at prayer under the cypresses, some conversing under the arcades;—female devotees in white sitting on the grass, and merry children running on the slopes:—all these ready and eager to stone to death on the instant, any Christian or Jew who should dare to set his foot within the walls. This is what we saw within. Next we went round the outside till we came, by a narrow crooked passage, to a desolate spot, occupied by desolate people. Under a high, massive, and very ancient wall was a dusty narrow space, inclosed on the other side by the backs of modern dwellings, if I remember right. This ancient wall, where the weeds are springing from the crevices of the stones, is the only part remaining of the old temple wall; and here the Jews come every Friday, to their Place of Wailing, as it is called, to mourn over the fall of their temple, and pray for its restoration.—What a contrast did these humbled people present to the proud Mohammedans within! The women were seated in the dust,—some wailing aloud, some repeating prayers with moving lips, and others reading them from books on their knees. A few children were at play on the ground; and some aged men sat silent, their heads drooped on their breasts. Several younger men were leaning against the wall,—pressing their foreheads against the stones, and resting their books on their clasped hands in the crevices. With some, this wailing is no form: for I saw tears on their cheeks. I longed to know if any had hope in their hearts, that they or their children of any generation should pass that wall, and should help to swell the cry "Lift up your heads, O ye gates, that the King of Glory may come in!" If they have any such hope, it may give some sweetness to this rite of humiliation. We had no such hope for them; and it was with unspeakable sadness that I, for one, turned away from the thought of the pride and tyranny within those walls, and the desolation without, carrying with me a deep-felt lesson on the strength of human faith, and the weakness of the tie of brotherhood.

Alas! all seem weak alike. Look at the three great places of prayer in the Holy City! Here are the Mohammedans eager to kill any Jew or Christian who may enter the Mosque of Omar. There are the Christians ready to kill any Mohammedan or Jew who may enter the church of the Holy Sepulchre. And here are the Jews pleading against their enemies,—"Remember, O, Lord, the children of Edom in the day of Jerusalem, who said, raze it, raze it, even to the foundation thereof. O daughter of Babylon that art to be destroyed, happy shall he be that rewardeth thee as thou has served us. Happy shall he be that taketh and dasheth thy little ones against the stones!" Such are the things done and said in the name of Religion!

INFLUENCE OF OPINION.

[From Rev. J. W. Thompson, Chris. Ex.]

We believe in the potency of opinion, and when it has reference to matters of high concernment, can never allow ourselves to speak of it as of small importance. We do not at all assent to the maxim which some appear to have adopted into their holy scripture,—"It makes no difference what one believes, provided his life be right;" for it would seem to us to be in open contradiction to other Scriptures of an authority higher than human. What is religious opinion but the judgment which the mind forms on the great questions suggested by the soul's relation to God and eternity? Behind it in the mind lie, we admit, the religious instincts, the religious sentiments; but these are powerless till they shape themselves into ideas. Not till they assume the form of thought do they become efficient in the formation of character. *God exists*,—this may be a spontaneous and universal conception of the human mind; but *what he is*,—the all important question,—what relation he sustains to man, and how he regards him,—this is matter of induction and within the sphere of opinion. It is the judgment formed upon this question, much more than the prior fact, which gives tone to the affections, which inspires and directs the worship, and which influences the conduct of life. So, too, one's opinion—what one *thinks*—of Christ, involves the question what he thinks of Christianity, and this, the question what he thinks of life, of the soul, of duty, of the world to come; and will any pretend that the opinion one forms on these points has no influence on his character,—that it has not an immeasurable influence! The power of opinion in other departments of life than that which religion covers is everywhere admitted. The political opinions of an individual, or of the members of a state, how much often depends upon them! How much pains is taken to disseminate what are regarded as right opinions in reference to public measures. Why! Because opinion controls and regulates action. In commercial affairs it is the same. What the merchant *thinks* of the markets at home and abroad decides the voyage; not feeling, not absolute knowledge, but opinion. So also the general opinion concerning the great institutions of society decides their character; makes them in the first place, and then modifies or overthrows them at pleasure. Opinion in this case is omnipotent. Nothing stands against it. Monuments of human pride totter and fall before it. Works of wisdom that have outlived their day it consigns to dust and oblivion. Thrones that for ages have stood secure in glory it silently upheaves, and buries the children of kings in their ruins, while it exalts the humble youth, of family unknown, reared up in toils and hardships, to a place higher than a throne, and hails him "a nation's father." Now if everywhere else opinion is so powerful,—everywhere,—can we believe that in religion it has little or no influence? Let us see where this notion would carry us. If religious opinion is of no consequence, then we may as well believe one thing concerning Jesus, for example, as another; as well think him a deceiver as a true prophet; as well think him unsound in religion as an infallible teacher; as well think him weak, erring, and sinful, as a pure and perfect example, and declared to be the Son of God by a voice from heaven at [illegible] his resurrection from the dead. Why not,—if opinion is of no practical moment, and may be one thing or another with equal safety and equal advantage! But what would be the effect of universal indifference on this point? Precisely this:—to put an entire end to the influence of the gospel in the world,—to put out that light and hope of man,—to put it out of existence,—to crucify Christ again, and bury him forever,—and thus to leave man once more to himself, in the wilderness, in the storm, in the desolation, in sorrow's anguish, in mortality's fear,—all to himself, friendless, hopeless, Godless,—all to himself, with his instincts and insight, and such philosophy as he could make. The faith of the Christian world in a few generations would disappear; those holy and beautiful traits, imitated from Jesus, which we see and admire in many of his followers, would have faded out of sight, and Christian godliness, with its cheering worship and wide-extending love, would be known only as a feature of a past age.

[From the Union Magazine.]

POWERS' STATUES.

BY DR. DEWEY.

I cannot easily express the pleasure I have had in looking at these statues. I should be almost afraid to say how they impress me in comparison with other works of art. The most powerful, certainly, of all the statues in the world, is the Apollo di Belvedere. That is grandeur. If we descend a step lower and seek for beauty, I confess I have nowhere felt it as in these works of Powers; in his Eve, that is to say, and in the "Greek Slave." I do not mean the beauty of mere form, of the moulding of limbs and muscles. In this respect, it is very likely that the Venus de Medici is superior to the Eve and the Greek Girl. But I mean that complex character of beauty, which embraces with muscular form, the moral sentiment of a work. And looking at this last trait, I fearlessly ask any one to look at the Venus and at the Greek Girl, and then to tell me where the highest intellectual and moral beauty is found.—There cannot be a moment's doubt. There is *no* sentiment in the Venus, but modesty. She is not in a situation to express any sentiment, or any *other* sentiment. She has neither done anything nor is going to do anything, nor is she in a situation to awaken any moral emotions.—There she stands, and says, if she says anything "I am all-beautiful, and I shrink a little from the exposure of my charms!"—Well she may.—There ought to be some reason for exposure *besides* beauty; like fidelity to history as in the Eve, or helpless constraint as in the Greek Girl. Nay, according to the true laws of art, can that be right in a statue, which would be wrong, improper, disgusting in real life? I am so bold as to doubt it! Art proposes the representation of something that exists or may properly and beautifully exist in life. And I doubt whether statuary or painting have any more business to depart from that rule than poetry. And suppose that an Epic poem, for the sake of heightening the charms and attractions of its heroine, should describe her as walking about naked! Could it be endured? Nor any more do I believe that sculpture, without some urgent cause, should take a similar liberty. A draped statue can be beautiful, and can answer all the ordinary purposes of a work of art; witness Canova's Hebe; and the Polymnia in the Louvre, an ancient work. And I doubt not that ancient art would have given us more examples of this kind, if the moral delicacy had been equal to the genius that inspired it. I trust that Christian refinement, breaking away from the trammels of blind subjection to the antique, will supply the deficiency. But at any rate, the statues of Mr. Powers are entirely free from this objection. She who walked in the bowers of primeval innocence, had never thought of apparel—had not yet been ashamed to find herself devoid of it; and she is clothed with associations which scarcely permit others to think of the possession or want of it. She is represented in this work as standing.—Her left hand hangs negligently by her side; her right holds the apple; and upon this, with the head a little inclined, her countenance is fixed; and in this countenance there are beautifully blended, a meditation, a sadness, and an eagerness. When I first saw this statue, or model rather, the last of these expressions was not given. I said to the artist, "I see here two things; she meditates upon the point before her; and she is sad at the thought of erring." He said, "Yes;" that is what I would express, but I must add another trait." I feared to have him touch it; but when I next saw the work, that expression of eager desire was added, which doubtless fills up the true ideal of the character.

I do not wish to speak of this work in any general term of commonplace praise. The world will see it, the skilful will judge of it, and I have no doubt about their verdict.

Much as I admire this statue, I confess that the Greek Slave interests me more deeply. I have spoken of the want of sentiment in the Venus. The form is beautiful, but the face is confessedly insipid. The Greek Slave is clothed all over with sentiment; sheltered, protected by it from every profane eye. Brocade, cloth of gold, could not be a more complete protection than the vesture of holiness in which she stands. For what does she stand there? To be sold; to be sold to a Turkish harem! A perilous position to be chosen by an artist of high and virtuous intent! A perilous point for the artist, being a good man, to compass. What is it? The highest point in all art.

To make the spiritual reign over the corporeal; to sink form in ideality; in this particular case, to make the appeal to the soul entirely control the appeal to sense; to make the exposure of this beautiful creature foil the base intent for which it is made; to create a loveliness such that it charms every eye, and yet that has no value for the slave-market, that has no more place there than if it were the loveliness of infancy; nay, that repels, chills, disarms the taste that would buy. And how complete is the success! I would fain assemble all the licentiousness in the world around this statue, to be instructed, rebuked, disarmed, converted to purity by it! There stands the Greek Girl in the slave-market, with a charm as winning as the eye ever beheld, and every sympathy of the beholder is enlisted for the preservation of her sanctity; every feeling of the beholder is ready to execrate and curse the wretch that could buy such a creature! There she stands, with a form less voluptuous than the Venus de Medici, but if possible more beautiful to my eye; manacles clasp her wrists and a chain unites them; her head is turned aside a little; and then her face—I cannot describe it—I can only say that there is the finest imaginable union of intellectual beauty, touching sadness, and in the upper lip, the slightest possible curl, just enough to express mingled disdain and resignation. The thought of a fate seems to be in her face, and perhaps nothing could better bring to its climax the touching appeal of innocence and helplessness.

I will only add, that Mr. Powers' work seems to me to be characterized by a most remarkable simplicity and chasteness. Nature is his guide, to the very letter. No extravagance, no straining after effect, no exaggeration to make things more beautiful; all is calm, sweet, simple nature. The chasteness in these statutes is strongly contrasted with the usual voluptuousness of the antique, and it is especially illustrated by the air of total unconsciousness in the Eve and the Greek Girl. This is a trait of delicacy, in my opinion, altogether higher than the shrinking attitude and action of the most of the antique statues of Venus.

OPEN COMMUNION IN THE ENGLISH BAPTIST CHURCHES.

NEW YORK, September 4, 1847.

DEAR BROTHER DAVIS,—In answer to your inquiries as to the impressions made upon my mind during my recent visit in England, in observing the workings of open communion among the Baptist churches of that country, I would remark, that * * there are in England three classes of open communion Baptist churches.

1. Those who invite to their communion at the Lord's Table, only such members of the evangelical pedo-baptist churches as have been immersed.

2. Those who invite all members of such churches indiscriminately.

3. Those who not only admit pedo-baptists to the Lord's table, but also to membership in their churches. This last union is denominated also "mixed membership," and is the consummation of Robert Hall's plan of "Christian union."

The history of open communion in the Baptist churches of England, shows that those who enter upon the course as defined in the first class of churches above, are about as sure to progress in it till they reach the third, as runners fairly started on their course are sure to reach the bottom of the hill. * * They now reason thus. "Here are our pedo-baptist brethren living in our midst, walking like Christians, and mingling with us in our devotions; we cordially invite them to the Lord's table, and welcome them to all the spiritual privileges of the church; they appear to be with us, and as they wish to join the church, and be fully identified with us, how can we consistently reject them? We welcome them to the greater—why should we deny them the less privileges." * * *

The working of this system I found to be, in many respects, far from lovely, and tending ultimately to the distraction of Baptist churches. In striving for Christian union—an object worthy of the prayers and efforts of every true disciple of Him who prayed "that they all may be one"—our English brethren seem to have overlooked the important fact, so prominently set forth in the Bible, and incorporated in the principles of the Evangelical Alliance, that to consummate it, *it must be a union in the* TRUTH. In conversing with some of them, upon this subject, it appeared to me they were so infatuated with the name of "Christian Union" that it beguiled them into a sacrifice of the truth itself for its attainment. Of this I found many melancholy illustrations. Such innovations cannot be introduced without friction, and I perceived them producing wranglings and heart-burnings, and schisms, in the churches. In some, after the leaven of open communion has so far progressed as to gain the ascendancy, churches have excluded members who united with them before they became open communionists, because, retaining their strict principles, they refused to commune with the pedo-baptists that had been taken into the church; and this has been done under a plea that these brethren, being in the minority, refused to walk with the church. Churches when united, but just able to sustain the cause, by the introduction of open communion, have been divided, and neither branch able alone to sustain a pastor. In some such cases the result has been the destruction of the Baptist church, and the establishment of a pedo-baptist church in its place. In other instances where the two bands have maintained their separate existence, it has been amidst great bitterness and rancor, planting deep in whole communities, seeds of discord and ill-will, and evil-workings, by law suits and protracted litigations about the church property. The property of some churches has been obtained through the influence of "mixed fellowship," upon the express stipulation that the pastors shall be alternately a baptist and pedo-baptist. Each pastor, of course, would endeavor to have his church, in missionary and other benevolent labors, co-operate with his own denomination. You can readily perceive the ill-feeling naturally begotten by *such changes*.

While in London I casually learned that the ordinance of baptism was to be administered in one of the largest and most popular Baptist churches of that city. At the hour appointed, about twilight one Thursday evening, I went to the chapel to witness the baptism. The church contained rising of 800 members. On entering, I perceived the lamps were lit, but few in attendance, and the pastor addressing the people. Eleven were baptized, and after changing their raiment, they returned into the chapel and received the right hand of fellowship. I asked the administrator why the baptism was upon a week day evening, and at an hour when so few could attend. He answered that about one-half of the church were pedo-baptists, and for the peace of the church they were careful to select an evening and an hour when there was no other appointment not even for a committee meeting, or meeting of Sabbath School Teachers, or Bible class, or anything else, lest the peace of the church might be disturbed by the pedo-baptist members thinking they had been entrapped to secure their presence at the baptism. For the same reason, he told me, the right hand of fellowship was given at the baptism instead of the communion on the following Sabbath, that nothing be said there that might endanger the harmony of the church. I retired from the scene to my room, full of sadness at the delusion into which open communion principles had plunged beloved brethren, by which they were led thus to degrade that precious ordinance, and I fell on my knees and prayed earnestly that such things might never be witnessed in the Baptist churches of my beloved America.

One of the largest Baptist churches in Liverpool has a pedo-baptist for one of its deacons; and I was told the pastor of that church has all his children sprinkled. He is one of the most influential ministers of our denomination in England, and was commissioned lately by the Baptist Mission Society, to proceed to the West Indies to set in order the colored Baptist churches in Jamaica. Many leading brethren in England openly avow their sympathy with Robert Hall's willingness for the extermination of Baptist churches for the sake of Christian union! In some mixed churches, the Baptist members have been disciplined, and some excluded, because they propagated among the people Baptist sentiments. In Bedford, one of John Bunyan's successors was permitted to retain his pastoral relations in that church, only on condition that "he should not introduce controversy" [on baptism] "into the pulpit nor into conversation, unless it was first mentioned by others."

But I need not enlarge. These are but specimens of the results of the introduction of open communion into the Baptist churches of England. If you wish to see a more detailed account of them, I would refer you to "The Practical Tendency of Mixed Communion," published in London by the Baptist Tract Society. In this communication I confine myself to what *I saw and heard*. Evil and destructive to the truth as this practice appears to me, the leaven has largely leavened the lump of Baptists in the mother country. Already the places of power and influence are occupied by its advocates. The Baptist Union, the Baptist Missionary Society, the Baptist Bible Society, and the Baptist Institutions of learning, are all in their hands. The Baptist church in London in which our beloved brother Dowling of this city was reared, is a strict Baptist church, but has always been connected with an Association whose churches are now mostly open communion. The excellent pastor of that church told me the trials to which his peculiar relations subjected him, till my very heart ached in me, and then he asked me, "Now, my brother, tell me what shall I do?" I confess I scarcely knew what to say, and when I answered that I would break away from the Association, and unite with a strict communion one, he replied, "Yes, and then every where I am met with a frown, which says 'you bigoted, close Baptist!' and on the other hand, those with whom I connect myself will hold me off at arms length, because I preach such doctrines as did Andrew Fuller. Isolated and despised, what can I then do?" The most venerable, and able, and learned Baptist pastor I saw in England told me that he had received many overtures to change to open communion, and had he but consented, he might have gathered many wealthy pedo-baptist families into his church, but his conscience would not allow it. He could not sacrifice truth to expediency. But said the good old man, with tears in his eyes, "I expect as soon as I am in my grave, my church* will go with the rushing tide into open communion, when the work of rending and schisms will be consummated here as in other churches."

Such, my dear brother, I perceived to be some of the workings of open communion in the English churches, and though many good brethren think it is bringing popularity, and influence, and wealth into the denomination, if it be at expense of truth and righteousness, what will it avail? Let us devoutly pray that our churches in this country may never be afflicted with "Christian union" of such melancholy working as that found in the Baptist churches of England.

With great respect I am, dear brother,
Yours in a precious Savior,
A. WHEELOCK.

REV. H. DAVIS,
Pastor of Cannon street Church, New York.

* Understood to be Andrew Fuller's Church.

THEOLOGY IN MASSACHUSETTS.

Under this designation an article appeared in the Presbyterian a few weeks since, from a correspondent, with editorial comments, on certain theological sentiments expressed and approved at an ordaining Council, at which he was present and also one of the Andover professors. It was republished in the Christian World and in the Christian Inquirer. The Puritan noticed it and called in question its statements. We had reserved the article unto the present week, with the intention to show that it fairly expresses the views of a large portion of the New England clergy. In the last week's Puritan, the writer of the original article comes forward with his own name, and asks to be heard in vindication. There appears also in the same paper a communication from a gentleman who was present at the Council, and who, we are inclined to think, is the very Professor (*of theology?*) referred to. We give, in order, the note from the correspondent of the Presbyterian to the Puritan; next his original article; next all the comments of the Presbyterian which are necessary to illustrate the whole subject, and lastly the communication. They furnish a valuable record of the present state of feeling and opinion among the Orthodox clergy in and out of New England. We ask the reader to compare the original article and this last communication,—statement with statement, affirmation with denial,—and he will see, what we asserted above—that the correspondent of the Presbyterian has made fair and just statements; and that to prove his veracity, he could not have summoned to his support a better witness than "Justice."

To the Editors of the N. E. Puritan.

A friend has just shown me your notice of an article, written by me, in the Presbyterian of Sept. 18, and I think the terms you employ entitle me in courtesy to ask of you two things: *first*, that you publish my article entire. It will then be fairly understood, and I shall justly be held answerable for my own assertions. *Secondly*, that you allow me to say a few words, not for myself, but for the truth's sake. I took full notes of the candidate's answers upon his examination, and mostly in his own words. Of these I have given a fair and honest synopsis; nor do I think that any one will pretend to deny this. That such views are "alarmingly prevalent," is manifest from the action of the Council itself; not one, out of a large body of most respectable ministers of the Congregational churches constituting the Council, deeming these views worthy of serious reprobation. As to the declaration referred to, that this young man "was as sound as half the ministers of Massachusetts," it was made by a minister of twelve years standing in the State, and was given as a reason why they should proceed to the ordination. I hope this may not be true, but I can neither affirm nor deny. Nor can it be denied that there is a very general belief, that such views, to a greater or less extent, are now taught at Andover. There has, as yet, to my knowledge, been nothing but assertion to the contrary. And if the Professor of Theology will give permission to those who hold his own written professions and notes of his teachings, to make these public, it will then be manifest where the truth is. I desire nothing but the truth, and no Christian minister ought to be afraid of this. For myself, I will only say, I have written honestly, and from a sense of duty to the cause of Christ,—not to any sect. I have counted the cost. And while I trust that God will give me grace to contend at all hazards for the truths of His blessed Gospel, I shall never trouble the public with what is said of me nor done to me. And may God speed the right.

WM. W. ELLS.

Newburyport, Sept. 24, 1847.

[From the Presbyterian.]

THEOLOGY IN MASSACHUSETTS.

It has happened to me lately to attend an ordaining council in Massachusetts, and as the views of theology, developed by the examination of the candidate, are generally understood to be the same as now taught at Andover, (indeed one of the Professors of that Institution was a member of the council,) and as it was publicly declared, that this young man was as sound as half the ministers of the State, it is certainly proper that the Christian public should know what these views are.

1. There was a full denial of original sin. Sin was defined to be actual transgression exclusively. The term original sin might be used, but altogether in another sense; signifying only such a disordered state, that the first moral act would be sinful. But this *bias* is not transgression, is not sin, and does not expose to eternal punishment. And indeed, whatever original sin is, God is its author. No such thing as *desert* can be predicated of a creature before moral action.

2. He asserted, that nothing in original sin infringed a man's libery to do good as well as evil. Every man has the same full and perfect ability to obey the whole law of God, that the questioner had to walk to the door. It is only to form the same determination of the will in the one case as in the other. "There is no foundation of evil back of the will."

3.

righteousness of Christ imputed to them, but "in consequence of the sufferings of Christ."

4. He denied any direct and immediate influence of the Holy Spirit on the heart in regeneration. Regeneration is through the truth, and cannot be without the truth, and a mind capable of understanding it. Faith and repentance are produced by a knowledge of the truth and *are themselves regeneration*. There is no direct act of the Holy Spirit upon the heart apart from the presentation of the truth: i. e. "moral suasion."

However, he would not say, that an infant could not be changed before becoming a sinner; i. e. before actual transgression. God can create a new spirit; and so he supposed it not beyond His *power* to change one already created. But he did not know how such a change could be effected, nor did he think such a change probable. If so changed, it would not be holy, but only have the tendency to sin changed to a tendency to holiness. And this is all that was true of Adam. He was created not holy, but having a tendency to holiness. The first act of such an infant would be *holy*; *it would never become a sinner and would never need a Savior from sin*; nor could it be saved from actual sin.

He said also that as regeneration consisted in the change of faith and repentance, there might be fifty different modes of effecting it.

I submit this bold denial of the faith without note or comment, only saying that such views as these are alarmingly prevalent in New England, and on some points are known with certainty to be entertained and taught by the new Professor of Theology at Andover. W. W. E.

THE COMMENT OF THE PRESBYTERIAN ON THEOLOGY IN MASSACHUSETTS.

We are aware that many suppose this Christ-denying heresy [Unitarianism] has had its day of triumph, and is now rapidly giving way to a better faith. Such, indeed, has been our own hope; but if the errors noticed in our paper of to-day, in a communication from a respectable and reliable source are prevalent in Massachusetts among those styled Orthodox, in contradistinction to the Unitarians, our hope must be greatly modified. We hesitate not to say that the views of doctrine there expressed, as justified by an ecclesiastical council, contain all the great elements of Unitarianism, as will sooner or later be seen in their more perfect development. To assume such ground in a contest with the Socinian is absurd and futile. The latter may lie on his arms without striking a blow and confidently await the issue of the sham fight. He cannot be hurt by artillery without ammunition; and if his pretended opponents profess to agree with him in denying the original and total depravity of man, the necessity of the Spirit's influence in regeneration, and the vicarious nature of Christ's sacrifice, all he has to do is to wait patiently for proposals of peace which will enlist his former opposers in his own ranks. If the young man referred to by our correspondent is as sound in the faith as one-half of the ministers of Massachusetts, then we can see the force and aptness of a remark of one of the most sagacious divines of the day, himself a New Englander by birth, that "*ten years would place the Churches of Massachusetts past redemption.*"

[For the New England Puritan.]

"THEOLOGY IN MASSACHUSETTS."

A recent communication on this subject, in the *Presbyterian* signed W. W. E., is adapted to produce a very erroneous impression, and, in justice to the cause of truth no less than to a very worthy young man just entered upon the Christian ministry, ought to be corrected. The initials sufficiently indicate that the author of the communication and "the questioner" on the Council referred to in them, were the same person; the respectability of whose Christian and ministerial character forbid the supposition that his mis-statements are the result of any thing more censurable than honest mistake. In the observations which I shall make, therefore, I wish to be understood as regarding them in that light; and as the questioner himself confessed that he *did not understand the distinctions* drawn,—that the *terms* used were *altogether new to him*, &c., it is certainly within the bounds of probability, that he should have been mistaken in his conclusions.

Let me say then, as an eye and ear-witness of the examination referred to, that according to my own clear convictions, the following is a true representation.

1. "There was" *not* on the part of the person examined for ordination, "a full denial of original sin;" but the assertion of it in a somewhat modified form. The candidate adopted the view maintained by a very large class of New England divines, of former as well as recent times, that moral qualities are to be predicated *in the strictest sense*, only of actions, internal or external. Hence he would not say that any latent disposition to sin could *merit* punishment, strictly speaking, apart from its development in some actual preference. Yet, as he believed this preference to manifest itself to the eye of God from the very dawn of moral being, he fully and distinctly admitted that "there is no point of time in the history of any human being after he has become capable of God's moral government when he is not a sinner, and unless grace supervenes, under God's condemnation for sin," and this as a *certain and invariable consequence of Adam's transgression.*

2. On the subject of human ability, the candidate was understood to adopt a distinction very common in this region, between natural ability and moral. The former he was understood to assert. The extravagant language ascribed to him was the questioner's own, and was assented to in the course of a very close and eager cross examination, evidently without a full appreciation of its intent. It is but just to the candidate to say that, on reference to it in his presence afterwards by one of the Council, he did not even recollect having heard it, was very confident he did not assent to it as a just exposition of his views, and, on the contrary, did not hesitate to condemn it as highly improper.

3. He did not "deny the vicarious atonement of Christ." The sufferings of Christ, he maintained were "not the same in kind" with those which were due to the sinner, but they were a full equivalent. There *was* a sense, and that an important and significant one, in which, according to his view, Christ did suffer the penalty for our sins. The allusion to Dr. Dewey and the Unitarians, with whom the candidate would be at issue at once on this very subject, is exceedingly injurious.

4. So far from denying "any direct and immediate influence of the Holy Spirit on the heart in regeneration" "apart from the presentation of truth," the candidate was understood to assert such influence in the plainest terms. The *ordinary method* of the Spirit's operations, in the case of adult persons, he said was through the truth used as a means. God had revealed no other method in the Bible. Yet the Spirit's influences were indispensable in order that the truth might be effectual. All infants dying in infancy he believed were saved, yet they needed regeneration, and were regenerated by the Divine Spirit, without the presentation of the truth. And, even in the case of the adult, there was nothing in his theory to forbid the supposition that the Divine Spirit might renew the heart apart from the perception of the truth,—"even in a state of unconsciousness." The terms "moral suasion," taken as an expression of the whole truth of the matter, were urged indeed by the questioner; but in no case assented to by the candidate.

It is manifest, that to represent any man's views fairly, we must give him the benefit of his own distinctions and his own explanations of terms. To form a correct view of the theology of New England, one must either have been familiar with it by personal intercourse with its advocates, or be thoroughly acquainted with its history, its writers, its controversies, the errors against which it has had to contend, and all the various phases of its development. No man certainly has a right to make positive assertions on a point of so much interest to the church until he does fully "understand the distinctions" drawn, and has become so far familiar with the terms used as no longer to say that they are "new" to him.

New England has unquestionably her faults—her aberrations in doctrine—her heresies; and here in Massachusetts, where the greatest freedom both of thought and the expression of thought, has always been encouraged, crude notions on a thousand interesting points must be expected to discover themselves. But that in any part of the country there is a more sincere and extensive attachment to the faith whose standard was erected by our fathers on Plymouth rock—the faith originally delivered to the saints,—has not been proved, and, it is believed, cannot be. Timid friends of the truth may predict its extinction in our churches in the course of "ten years," and sanguine opposers of it may congratulate themselves in the belief that its end has already begun; but neither ten years nor ten times ten, we trust, will see us other than a band of firm supporters of the faith of our fathers.

We can assure the editor of the Christian World,—the reputed organ of the more fervent class of Unitarians,—that it is not true yet "that the old Bay State—the home of the Pilgrims,—the pillar of Orthodoxy,—has gone over to the enemy, Unitarianism." More than once in the history of our churches has the same cry been raised, both by friends and foes, and more than once has it seemed far nearer to its fulfilment than it is at present. But the sleeping lion has had only to arouse himself in order to re-assert successfully his rightful dominion: at once the star of good old Puritan theology has again been in the ascendant.

The Orthodoxy of Massachusetts has survived the incubus of Arminianism which had settled upon it in the days of Edwards; it has survived the still more subtle attack of Unitarianism in the *old form*—now almost among the things that were; it has survived the loss of its most powerful and rightful organ,—the College planted, sustained and reared to its maturity by the Puritan faith,—the guns of whose powerful battery have been for many years the chief strength of its enemy; it has survived the defection of ninety churches, and the spoliation of at least twenty-five more, of their funds and houses of worship; and yet there never was a period when the number of its churches was so large as now, or its growth so rapid as within the last twenty-five years;—the very period in which the battle with Unitarianism has been going on. The Unitarian denomination, according to a recent investigation, numbers but one hundred and sixty-four churches, while the Orthodox Congregational, (not to mention the Baptists, who are with us in doctrine,) claims no less than four hundred and twenty-nine.* It may be a comfort to those who fear our defection, and an important subject for consideration with those who confidently hope for it, that, in a large proportion, it is believed, of these four hundred and twenty-nine churches, and that not by any means exclusive of those of whom such defection has been chiefly asserted, *The Assembly's Shorter Catechism*, the very form of sound words which our fathers used, is *at this moment taught to the children in the Sabbath School.* JUSTICE.†

* 437, by the Minutes of the General Association for 1847.

†The Puritan of this week gives the writer's name as Rev. J. F. Stearns, of Newburyport.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 16, 1847.

REMOVAL.

☞ The office of the Christian Register is removed to No. 22 School Street, to the building called "Harding's gallery," near Washington street.

DENOMINATIONALISM.—THE LETTER TO DR. GANNETT.

If a reply were written to the author of this Letter, precisely similar to his own, discussing the other side of the question, we think he would be among the first to perceive and assert that the rhetoric is more conspicuous than the logic; that amplification abounds more than accurate discrimination; that in the eagerness of carrying a point, some of the salutary cautions started with at the beginning have unfortunately been forgotten before the close. The portions that we ourselves read with the least pleasure, were the caricature of ordinations, and the personal remarks in connection with allusion to Rev. Dr. Putnam's sermon at the Hollis street Church. To adopt the author's own language, we think he descends to "treatment not quite in keeping with the high breeding of our Theological manners"; and we "venture to add" that in less time than has elapsed since the delivery of the Hollis street sermon, he will read his own letter, if he shall take it from the drawer, "with pained and mortified sensibilities," and with sincere "regret" at such a "departure from urbanity and fairness." So difficult is it to be perfectly candid and just, though cherishing, as does the author, the most honorable intentions, and acting from the most praiseworthy motives, in the main.—One thing let us here be permitted to add,—that we perceived some impropriety in addressing an anonymous letter to a particular individual—one, too, whose praise is and ever will be in all our churches; but we utterly disbelieve what has been thrown out in our hearing—that any unworthy and selfish impulse of fear prompted the concealment of the author's name. Certainly it will not contribute to harmony of feeling, nor to union of views, in points on which there is and has been some serious difference, to impute dishonorable and unmanly considerations,—though we confess we think the writer of the Letter has done something to provoke it, by indulging in the fault himself.

But it is the main subject of the Letter that we are most concerned with, and that is *denominationalism*. It is not *sectarianism* merely, it is denominationalism; the distinction between them (and we happened ourselves to make it the week previous) he remarks is merely "verbal." He goes against all denominationalism, all ecclesiastical organism, all associated action except for a very few general purposes. We shall not follow him at length or in particulars, but content ourselves with a few points of argument.

In the first place, there always has been denominationalism in the Church. The various schools of philosophy even in the Catholic Church have been denominations, and they have sought to extend their views by denominational influence. Nor has there been any injury except from pursuing the objects of denominationalism in the spirit and purpose of *excluding* others. Take away the bane of exclusiveness, and there would be nothing in the different denominations to deplore. He who *cannot* see the distinction between denominationalism and sectarianism, has not the faculty of distinguishing things that really differ, nor studied history with attention.

Denominationalism is a natural method of co-operation. There may be those who, like Channing, have exercised for themselves the office of retired thinkers—men, who, like the lion of the forest, are solitary in their nature—men who need not the help of denominationalism, (for they are strong,) and who can act far better by themselves than in concert with others. But there are others who crave associated action; who are stronger men by virtue of their connection with others; who both have more consideration in the community, by virtue of their connection with others, and feel a power flowing into them through denominational fellowship. If any one can do without it, we will be glad he is so strong. But let him not condemn others. Shall we venture, however, to question whether Channing, who denied that he was "the organ of a sect," would have denied that he belonged to a particular denomination of Christians, though he would have claimed also a membership in the Universal Church? In the present state of things, would he have wished Unitarians to cease to act denominationally? Would he have wished *others* to cease, though he himself might not choose to be active? The whole spirit of his writings, later as well as earlier, with all its catholicity, is against such a supposition. Moreover, we ask, what would Channing himself have been with all his strength, without a denomination to back him up in more than one crisis in his history. What would his influence have been without the executive agency of the Unitarian denomination? We might as well ask what Webster or Calhoun would be as statesmen, or what their influence, aloof from all political organism or association?

Beyond all question, whether Channing were really or only nominally connected with the Unitarian denomination, his *supposed* real connection gave wider fame to him, contributed to the authority of his writings, helped in the work of liberalizing the theology of the land, gained consideration for those who had been excluded for alleged heretical opinions. The letter-writer has mentioned the name of HENRY WARE, Jr.; or did he purposely omit it because it militated with his theory? Now we suppose no man was more denominationally a Unitarian than Henry Ware, Jr. Certainly (and we speak advisedly) none has done more to conciliate good will and fraternal feeling among other bodies of Christians toward Unitarians.

The names of two or three liberal clergymen of other denominations are introduced, as attracted to us by what is least denominational in our system. Is the writer aware that the charity of many is extended on the principle that persons who show but little regard for the Unitarian denomination are supposed to be not very hearty Unitarians, and therefore may hold error under circumstances in which it may do less harm as well to themselves as to others? We would give but little ourselves for a charity that cannot rise high enough to flow over denominational bounds. We concede to all that is said of the liberality of the gentlemen alluded to, especially the distinguished clergyman of Connecticut. But even *his* liberality seems modified by his expectation that "Unitarianism will assuredly cease." Moreover do not these liberal gentlemen cherish their liberality with denominational preferences? Though not so active, denominationally, themselves, they would cut off their right hand rather than have the denominations with which they stand connected abandon their legitimate action.

In conclusion the writer confesses that "never was there a time when the real power of liberal opinions was so effectively working as at this hour." And why? If he overlooks the agency of denominational Unitarianism as one of the causes, he overlooks what those bodies among whom liberal opinions are thus working, both sensibly feel and frankly concede. It is a marvellous mistake that "the most natural and legitimate advance of Unitarianism was previous to 1815." It is the most obvious fact in the world, that its influence especially on other bodies and on orthodox theology has been all *since* that period,—and that, too, during the very time it "was taking on its denominational character." We know not but the time may come when denominationalism will cease, but it surely is not yet. If it ever cease, we hope a better state of things will come into existence without violent throes and convulsions. But let Providence be followed, not compelled (so to speak) to follow in the path of unwise action. There is such a thing as feeling in blindness for the pillars of sect, and pulling the house down so as to destroy both the strong man himself and all the inmates.

THEOLOGY IN MASSACHUSETTS.

The task which we had proposed to ourselves, to show that the correspondent of the Presbyterian had fairly represented the opinions of a portion of the Orthodox clergy of New England,—is made a short one by the help of "Justice" in his communication on the subject. In the first place, Justice admits that original sin "cannot *merit* punishment." The "somewhat modified form" in which he says it is maintained, is no *sin* at all; and what is this but "a full denial of original sin"?

2. The explanation given of the candidate's sentiments on human ability,—that it was the "questioner's own extravagant language assented to without a full appreciation of its import," is a mere subterfuge. Strike out the terms "full and perfect," which are not essential to the strength of the representation, and substitute the word *real* in their place;—the objection of the correspondent would then be full and valid, and Justice would have nothing to say against the justness of the representation.

3. On the vicarious atonement—which the correspondent of the Presbyterian correctly defines to be Christ's "suffering the penalty of the law for our sins"—(which includes also the correlative doctrine of "the imputation of his righteousness") the explanation of Justice that he admits a *sense* in which Christ suffered the penalty for our sins, is exactly of the same sort with the explanation that original sin is no *sin* at all. He complains that "the allusion to Dr. Dewey and the Unitarians," in whose language the candidate expressed himself, when he spoke of being justified "in consequence of the sufferings of Christ," is "exceedingly injurious." It may be exceedingly injurious, but it is also perfectly just.

4. In respect to the influence of the spirit, the statement in the Presbyterian is entirely sustained by Justice; for the latter maintains that "the *ordinary method* of the spirit's operations is through the truth used as a means"—which of course denies that the spirit's influence is direct and immediate.

We are far from wishing to make out a case in favor of the Presbyterian and his correspondent, against "half the Orthodox ministers of Massachusetts," or to stimulate the cry of "denial of the faith." What we wish to take occasion to say to our obnoxious Orthodox brethren is,—you had better be honest, sincere, and quit yourselves like Christian men. Throw away your "distinctions," which are too thin to hide your rejection of doctrines that in form you assent to, but as you very well know, not in the sense conveyed by the words, and received and prized by your stricter Orthodox brethren. The correspondent of the Presbyterian "did not understand the *distinctions* drawn"! says Justice. "We must give a man the benefit of his own distinctions." This is acting the Jesuit in Pascal's Provincial Letters—"Hold a little—*distinguo*; a man must be an excellent divine to discriminate these niceties!"

The writer of this communication in the Puritan may remember a charge made by Professor Stuart (Miscellanies p. 206) against Dr. Dewey—that his declaration "that Unitarians believe in the Father, Son and Holy Spirit; in human depravity, regeneration and future rewards and punishments," is "nothing but gross deception"—that "he knows it to be so," and that "he is guilty of an unworthy, degrading artifice, meriting the scorn of every upright and honest man." If the professor's self-love were suspended long enough, (for he is very deeply in the condemnation in which Justice and the candidate are,) we should be quite willing he should strike the balance, on the score of deception, between those who assert their belief in "human depravity," but who explicitly reject the terms *native* or *total*, and those who profess to adopt the article of "original sin," but claim "the benefit of their own distinction"—that there is no original *sin* at all.

At the close of his article, Justice recommends to Unitarians not to be too sanguine of victory. It is a well-timed caution. Still the influence which Unitarians have exerted in modifying theological opinion in New England, we presume is generally conceded. Says the New York Recorder, in a recent article on the reception of Dr. Bushnell's tract on Christian Nurture,—

"We cannot but deem this an important fact going to show the extent and influence of Unitarian sentiments, in modifying and changing the old doctrines of puritanism in its strong holds."

But if the tone which Justice adopts towards Unitarians, from whom he differs so little, if at all, on these radical doctrines, is sincere,—then the object which Unitarians have had at heart more than correct theological opinion—the diffusion of a liberal spirit—the holding of opinion in charity—is very far from being gained. So far as the progress of theological opinion is concerned, Unitarians need not be troubled at the resumption of the Westminster Catechism in the Orthodox churches, where it has been for so long a time in disuse. With many it is a matter of expediency which the less Orthodox submit to with an ill grace, and probably in a little while this "new measure" will be abandoned. In regard to a better spirit, especially toward Unitarians, our Orthodox brethren will not show it *until they are first true to themselves!*

"And it will follow, as the day the night,
They cannot then be false to any other men."

The most amazing thing in the whole matter, to our view, is the position of the Puritan on the subject. We should have expected just such a communication in his paper as that in the Presbyterian. He has hitherto gone for "a more stringent government," an "authoritative influence" such as the Presbyterian pronounces the only measure that can save the Orthodox churches of Massachusetts. Has he changed? Is "Saul also among the prophets?" Or is the Puritan taking counsel of *prudence?*

"Timeo Danaos, etiam dona ferentes"—

which may be translated, We are suspicious of the Puritan, even though lending support to his more liberal brethren. If he has really come to the defence of the New School Theology, then there is nothing impossible to the efforts of Unitarians in promoting liberal opinions. In conclusion, we believe and rejoice that the spirit of truth, the spirit of literature and science, and the spirit of the age, are all working effectually for the objects which liberal Christians have at heart.

"WATCH AND CARE."

There is a precept in Paul to the Philippians which is perhaps as literally complied with as any other in the Bible. It is this—"Look not every man on his own things, but every man also on the things of others." We do not say that the apostle meant exactly as the text is practically applied. But it is very convenient and agreeable to understand him so. There comes however a "rub." It is hardly so agreeable to have one's own things inspected, as it is to inspect the things of others. The *Presbyterian* advises his neighbor the Puritan, on the occasion of this outbreak of heresy in the Massachusetts' churches, to "give himself a little leisure from his efforts against Presbyterians," and mind his own Congregational business at home. The *Christian Witness* responds to the propriety of the admonition, (having himself first exercised the privilege to criticise his neighbors' affairs,) and asks,—

"Will it not be well, in such a state of things, for our brethren, of other denominations, to exercise a little of their 'watch-care' over their own household, and leave us to do the same! They would do well, also, to ponder the question: Which of two ecclesiastical systems is the better,—one which developes at once and makes prominent the slightest departure from fixed standards; or one which will allow of the invidious inculcation of error, until the Churches that adopt the 'system are' placed beyond redemption.'"

There is special reason at the present moment why the Presbyterian and the Witness should be willing to dispense with the return of the kind offices they take it upon themselves to perform toward their neighbors. In regard to the system so complacently approved by the Witness—a "system which developes at once and makes prominent the slighest departure from fixed standards," there is no question that the Episcopal is such. But what is the advantage of it? Is there a denomination in which there is more trouble? Is there more heresy, such as defies being cast out? Episcopacy has its robe and mitre still, it wears all its old badges of authority; but its *sceptre* has departed long ago. We submit that the following from the Witness, just now, (to say nothing of a couple of impostors who the same paper, Sept. 24, says are roaming through its ranks,) has an aspect of the ludicrous—and the more so as he is so conceitedly comparing Episcopacy with Congregationalism.

"The Episcopal Church is proving herself to be in the view of different denominations, that conservative, evangelical and divine body, where the truth is firmly held and faithfully taught, and where Christian men, after they have become wearied with the varied systems around them, may find that for which they have long sought,—for the instruction, comfort, and support of their souls, in this state of probation."

THE BISHOP OF MAINE. The Convention of the Episcopal Church in Maine has just had a meeting, and *unanimously* elected Dr. Burgess, of Hartford, as its Bishop.

PAROCHIAL SCHOOLS.

This measure was first proposed for the benefit of the Presbyterian Free Church in Scotland. It was to meet the exigency of the times, and is part and parcel of the system of the Free Church itself. Compelled to separate from the *National* Church, the Free Church desires to become the glory of the land. The educational system proposed is higher than any national system that has been presented, and with it they secure a strictly denominational instruction in religion. The General Assembly (Old School) in this country have also acted on the same subject, and committed the general oversight and responsibility to their Board of Education, who are authorized "to expend whatever monies are committed to them for the establishment of parochial schools." Circulars have been issued to every Church and every Presbytery, and "*prompt* ACTION" importunately urged, especially in the immediate establishment of parochial *primary* schools. A similar movement is in active progress by the society for promoting education at the West, of which Mr. Slade, formerly governor of Vermont, is the general agent, and its plan is to provide *evangelical Orthodox* teachers only, *to the exclusion of all not Orthodox* We understand, from good authority, that a young lady, a member of the Swedenborgian Church, presented herself to Mr. Slade, or the Board of which he is Secretary, and was rejected because she was not evangelical and Orthodox. It is the same society, we believe, in behalf of which Miss Catherine Beecher is so much interested. These movements are no unimportant signs of the times, and features of the age. In this country they are not merely protective and defensive, as in Scotland, for the denominations which have adopted them; but they are antagonistic and intended for proselytism. There are however nobler motives swelling the hearts of many. They look over the land,—over the great Western valley in which they are placed,—and they behold impiety and ignorance coming in like a flood. They ask earnestly what shall be done? They identify, as is natural, their own views of religion with Christianity, and labor to spread them in order to secure true religion with good education. And we say from the heart, God speed their efforts,—especially if they adopt the broad culture proposed (see Summary) for the schools in Scotland. We wish they were not so exclusive, but better such efforts than none at all. And since they themselves cannot do every thing, and no one denomination can do every thing, and the time has not come for Christians to act in concert in the use of the same means or for the same ends,—we hope that *Unitarians* will hear the cry—no less real though silent from men's neglected nature and interests,—Come over into these distant places in our country, and help us! Help us to education, help us to religion! In respect to the efforts of our brethren of other denominations, we will hope much for themselves and the Church and the country, from the liberalizing tendencies of science and literature which they aim to promote. And though they may if they choose give an education which shall be very extended but *narrow*; though commencing with the primary school up through all the successive stages of education, they may keep the ligaments of the Westminster Assembly's Catechism tied fast until they can be safely cut off from the budded scions, when they will shoot up vigorously from the old Presbyterian stock, and bear the wished-for fruit,—better, immeasurably better this, than the fruits of death from ignorance and irreligion. We believe that all is working and will work to nobler results—if Christians of every name will only work! We believe that God designs, as his Providence seems to favor, the "breaking of every yoke," whether civil or ecclesiastical, and a higher freedom for the sake of the fuller development of that body of which Jesus is the head.

THE PROGRESS OF OPEN COMMUNION.

If the writer of the Letter on this subject on the first page, be a credible witness of his denomination, and undoubtedly he is, then the English Baptist churches, as such, are "dying out." It may be folly to predict a similar fate for the Baptist churches in America; and yet it is in the natural course of things for the wave that has begun to swell on the other side of the Atlantic, to reach these western shores. The American Episcopal church has felt, throughout, the influence of the Puseyite movement in the English Episcopal church. Indeed the same causes are at work in each country to produce the development which makes its first conspicuous appearance in one. So it is on the subject of open communion in the Baptist churches in this country and in England. We doubt, however, whether Baptists and Pedobaptists are prepared to amalgamate, and the accounts from England confirm our doubts. We should be sorry to see the scenes acted over in this country, of the obstinacy of close communionists and the harshness of open communionists, and the introduction of Pedobaptists into Baptist churches only to produce bitter strife under the external appearance of union. Perhaps this strife and division may be the necessary working of men's infirmities in great crises, and a better state may be reached than before. Time only will show. But the Baptist churches in England, if the testimony of this letter writer is true, are in a far less desirable state of religion at the present time than in the days of close communion, under Fuller and Ryland. We rejoice in the progress of open communion. But any forced amalgamation of denominations, as in England, is disastrous, and more is lost to charity, than gained to union.

THE SALEM CONVENTION.

We would speak yet another word for this important meeting which commences next Tuesday. We have attended most of the previous Conventions, beginning with the first at Worcester, at which the beloved Henry Ware, Jr., was present; and they have certainly been most happy and profitable interchanges of thought and feeling, and afforded fresh encouragement to labor. Those who have heretofore attended, will need no urging to attend again. But at each of the other meetings the absence of brethren has been regretted, who could have given still greater interest to the occasion, and through whom its happy influences might have flowed still more widely among our churches. There are great works for Unitarians to accomplish—great questions that concern them, and the Church, and the country. Let us meet to consider our duties, and derive from one another the help we feel we all need.

THE MEADVILLE SEMINARY.

We copy with great pleasure the following extract from a student at Meadville, to his friend the Editor of the Christian Palladium.

"This evening (Friday, Sept. 17th) we have met for the first time, this year, in our social, religious meeting. And it would have done your soul good to listen to the fervent prayer of our beloved Professor Stebbins, for a fresh "baptism of celestial fire," for a more ardent zeal and a more entire self-consecration to the great, important, and responsible work of turning men from darkness to light, and winning souls to Christ. Then his warm exhortation to faithfulness in the use of those means which God has placed within our reach for *thoroughly* preparing ourselves to be useful in the gospel ministry, went with thrilling interest to all our souls. There could not have been a heart present but what was moved, but what *felt* its power. May it long be remembered by all who heard it. The cheering voice of Professor Millard, was also mingled with the voices of many students, all directed to the same great end; that of faithfulness, devotion, zeal, spirituality, LIFE, in the christian minister; that when we go forth we may be able to preach Christ, warning every man, and *teaching* every man in all wisdom, that we may present every man perfect in Christ Jesus. On the whole, it was a good meeting, and will, I trust, be long remembered.

The school this year commences with flattering prospects. A respectable number have already entered the junior class and is still increasing.

For the Register.

ASHAMED OF THE CRUCIFIED.

It was natural to expect that the humility which characterizes the whole Gospel of Christ should have something to fear from the corruptions which the pride of man would suggest.—Hence many solemn cautions uttered by Jesus and his apostles against being "ashamed of him" and "the offence of the cross," "denying the Master who bought them &c." But these cautions have been so long and so ingeniously turned by our Orthodox brethren away from themselves and against Unitarians, that from habit and association even some Unitarians *feel*, whatever they may *think* deliberately, as if the edge of such texts had a legitimate bearing when directed against them. But viewed dispassionately and in the light of history, what is the state of the case?

Born in a stable, cradled in a manger, of obscure parentage and unambitious occupation, Jesus, the son of the carpenter of Nazareth went on through life in simplicity and lowliness, choosing his companions from the poor and humble, and avoiding the honors and distinctions of the world. His spirit was unaspiring; his discourses breathed only self-denial and humility. Sometimes he almost had not where to lay his head; and he bowed that head meekly to the scorn which waits on penury. Wholly diverse from the Jewish conceptions of the expected Messiah, there was no crown of empire on his brows, no sword of conquest in his hand, but in every circumstance he was the lowly spirit of the Gospel impersonated. Despised and rejected of men, a man of sorrows and acquainted with grief, men hid, as it were, their faces from him and esteemed him not. Thus he pursued his course through life scorned and reviled, and ended his ungraced career by the ignominious death of a malefactor between two thieves. It is no wonder it required in his companions all the energy of faith not to feel mortified by his unhonored fortunes and this disastrous defeat, as it seemed, of all his designs. No wonder they were tempted to be offended or scandalized at him, to be ashamed of the cross, in the concise expression of Scripture; that is to be ashamed of a religion the founder of which had been disgraced by crucifixion.

But his immediate followers held fast their integrity. They were not ashamed; for they knew in whom they had believed, and were well assured by proofs that spoke to their senses as well as minds and hearts, that this abused and unsheltered wanderer, in the gloomiest depression of dishonor from men, was the Messenger of the Most High, endowed with his spirit without measure. They took pleasure in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for they felt strong in the moral vigor of devotion to truth. The Gentile philosopher might scoff at the religion of the unscholastic peasant, the crucified felon of Galilee; but the apostle knew it was the wisdom of God and the power of God; and therefore was not ashamed to preach Christ crucified, though submission to the lessons of so dishonored a Master was a stumbling block to the Jews and to the Greeks seemed foolishness. He knew that those lessons were instinct with divine and vivifying truth; and foolish and weak as they might seem, they were from God, and the foolishness of God is wiser than men, and the weakness of God is stronger than men.

But with the lapse of time the resolution of some Christians relaxed from this stern integrity; and the simplicity of their minds became corrupted by the systems of philosophy and theology that prevailed around them. They were surrounded by the fascinating reveries of Platonism and the magnificent mythology of the Pantheon, and the soaring fancies of the Gnostic schools. The humble Christian felt the contempt in which his simple creed was held amidst the more rich and gorgeous dreams of these poetical imaginings. The institutors of these false religions, and the objects of their idolatrous worship were gods and deified heroes and divine emanations from the Supreme Mind. They who found it easy to believe in numberless deities, and in order to warm and excite their fancy required splendid systems of theogony and chains of bright Æons ascending in gradations above humanity to the throne of the universe, taunted with scorn and ridicule the sober and unpretending religion of a suffering human Messiah. At length the pride of philosophy inflated the breasts of some speculating Christians with wild notions borrowed from Oriental and Platonic mysticism. The reproach of the cross became galling to them. They began to be ashamed of following a crucified Nazarene; and in order to wipe off the disgrace, they had only to imitate the idolaters of heathenism and *deify* their leader!

H. G. E.

For the Register.

CALVARY AND THE SEPULCHRE.

MR. EDITOR,—The remarks of Professor Millard, in your paper of the 3d inst. upon the review of his volume of travels, appear to call for some reply from the writer of the review. The question of the accuracy of the tradition with regard to Calvary and the Sepulchre is one which has been long and learnedly discussed. The reviewer, some years ago, while preparing a little work on the Holy Land, gave to this question such examination as his opportunities then permitted, and felt satisfied with the conclusion which had been reached by the majority of travellers and writers on the subject. How strong appeared the evidence, previous to the recent researches of Professor Robinson, will appear from the language of that distinguished scholar himself, appended in his edition of Calmet, to the long and able article on "Calvary."

"It is necessary here only to remark, that the speculations of Dr. Clarke, respecting the sepulchre, are regarded by other travellers as wholly untenable; and that the general position of Calvary rests upon the unbroken tradition of more than eighteen centuries. The more specific designations of the sites of various holy places are well understood to be without any such authority."

Professor Robinson, in the course of his subsequent travels in the East, changed his views upon this subject. His arguments are forcibly presented in the second volume of his "Biblical Researches," pages 64 to 80. Yet it is evident from an inspection of the very map to which Professor Millard refers, that a wall passing from the gate of Genneth or tower of Hippicus round the north side of the pool of Hezekiah, thence north-east to the castle of Antonia, would answer the description given by Josephus, (Wars of the Jews, Book V. chap. 4.) curving outwardly in such a manner as to justify his language, yet leaving outside the whole or nearly the whole of the ground now occupied by the church of the Holy Sepulchre. And as the quarter called Bezetha was not added to the city until a later period, the wall thus described appears the natural continuation of those encompassing the west of Zion and the north of Moriah.

The only argument of importance for extending the wall further west seems to be the apparent antiquity of the Damascus gate. May not the massive portion of this structure, however, be the relic of an age still earlier than that in which this wall was built, an age when the city was larger and more flourishing than at any period from the captivity to the time of Herod?

Of the insufficiency of the city as thus bounded to contain the inhabitants stated by Josephus to have existed within its limits at the time of the siege, it may be observed that the accounts of that author are not unfrequently marked by a spirit of exaggeration, for which allowance must be made,—and that a wall, evidently much more extensive than the ancient one, and including for the first time the quarter called Bezetha, was constructed by the elder Agrippa in the interval between the death of Christ and the siege. If the crucifixion took place on the spot where the church now stands, it was the nearest ground which could be used for such a purpose, just beyond the city wall, and probably with extensive suburbs still beyond. To this the expression of the writer to the Hebrews corresponds (xiii. 12.) that Jesus "suffered without the gate."

As to the argument from tradition, Professor Millard will remember the statement made by Jerome and others, that Adrian erected a temple or statue of Venus over the spot; and the improbability that a place of such importance should have been forgotten, in less than three centuries, when Christian pilgrims were early accustomed to visit the Holy Land, no doubt with a deep interest in the contemplation of its sacred places. The discovery of the cross was probably a "pious fraud," but it can hardly be doubted that those who were concerned in it took care that the cross should be discovered on the spot which the general opinion of Christians recognized as the right one.

The above considerations are presented by the reviewer in justice to himself. On such a subject however, it would be presumption to entertain with confidence an opinion contrary to that supported by such high authority.

The reviewer admits the correction of Professor Millard with regard to the pool of Siloam. On the other alleged mistake, he respectfully requests the professor to re-examine his ground, particularly with regard to the difference between the names of the two persons, whom apparently his informant confused. S. G. B.

Nashua, N. H., Oct. 6th, 1847.

For the Register.

MEETING OF A. U. A.

We hope our readers will notice the call of a special meeting of the American Unitarian Association for the choice of a Secretary. The meeting will be held in this city, immediately after the Convention at Salem, the day and hour, as we learn, having been chosen with a view to the convenience alike of those from a distance who may attend the Convention, and most of whom must pass through Boston on their way home, and of those members of the Association in Boston and its vicinity who may not be present at Salem. The meeting we deem a very important one, as the responsibilities and capabilities of the office to be filled demand the services of the best man that can be found; and whoever is elected should be encouraged by the expression of confidence in his suitableness for the place which a large vote would give. We trust the meeting will be fully attended.

For the Register.

THE AUTUMNAL CONVENTION.

MR. EDITOR,—I wish to call the attention of all the friends of Unitarianism, to the Autumnal Convention which is to be held next week in Salem. We learn that our friends there have made arrangements to give all who may attend a hearty welcome, and it is to be hoped that there will be a large gathering both of ministers and laymen.

Judging from a certain anonymous letter addressed to Dr. Gannett in the last Register, an attempt will be made to break up all our organization, and in fact destroy the American Unitarian Association.

However some of the gentlemen who sympathize with the writer of the letter alluded to may feel on this matter, and however sanguine they may be, that they echo the sentiments of a majority of the denomination, I trust there will be such a demonstration at Salem, as will satisfy them, that a very large majority prefer to continue that associated action, which we have had for so many years, and would seek to build up and perpetuate—An association which with its limited means has done so much for the promulgation of liberal Christianity.

I hope there will be a large attendance of laymen, for it is a matter that concerns them, and at this time their counsel and advice are most needed; and I anticipate that this will be one of the most important conventions, that the denomination have ever held. UNION.

NEW PUBLICATIONS.

THE CHORAL; a Collection of Church music adapted to the worship of all denominations. By B. F. Baker, Director of music at Dr. Gannett's, and I. B. Woodbury, Director of music at Essex street Church. Tenth edition: Otis, Broaders & Company. The following resolution was passed by the National Musical Convention held at Boston:

Resolved, That we commend "The Choral" a book of Psalmody, by Messrs. Baker and Woodbury, as a most valuable addition to the Church Music of this country, both from the high devotional character of the music and from the happy adaptation of it to the wants of all choirs and congregations.

We suppose it next to impossible to provide a music book, in the *words* of which *all* denominations can unite. There are many in this collection which Unitarians, certainly, could not sing either with the spirit or the understanding. Still we think very highly of the work, and would only express a wish that the accomplished compilers, in a future edition, not leaving out anything, would supply also *another* set of words to the *chants*, so that they can be sung in Unitarian churches as well as in Trinitarian. Such a book would meet a want, and be popular.

DR. BUSHNELL'S SERMON ON BARBARISM THE FIRST DANGER. From J. Wiley jr., 20 State street.—We had the pleasure of hearing this discourse preached in the Mt. Vernon street Church in this city, and we count it a great privilege to read it in print. It is a grand subject, and a grand sermon, and even more able we think than anything that has yet come from an author of surpassing ability.

LIVING AGE, No. 179: from Littell & Co.

☞ Some other notices are necessarily deferred.

THE PLAYMATE. A friend has pointed out a great blemish in this little periodical, which we are sorry to see. It is an instance of profane swearing toward the close of Little Freddy's Fiddle. The language is certainly very objectionable and needless. We did not see it in the perusal. We read a part of each No., tried them on our children, and decided from what we saw and heard, with perhaps a faith in the exercise of the known good taste and judgment of the publishers. We hope that the English work of which the Playmate is a copy, will be submitted to rigorous revisal as it proceeds, and that the good in it, from the excellent names in the Prospectus, will be unmingled with what is bad.

OBITUARY.

REV. CALEB J. TENNEY, D. D.

In Northampton, 28th ult, Rev. Caleb J. Tenney, D. D., formerly of Wethersfield, Ct. 67.

Dr. Tenney was born in Hollis, N. H., May 17, 1780. He graduated at Dartmouth College in 1801, in the class with Hon. Daniel Webster, and delivered the valedictory addresses. He became decidedly pious at the age of sixteen—was settled at Newport R. I., in 1808, and at Wethersfield, Ct., in 1816.

The failure of his voice compelled him to relinquish the pastoral office, upon which he has been to the time of his decease, an active, successful and approved agent of the American Colonization Society. [Northampton Courier of Oct. 2.

MISCELLANEOUS SUMMARY.

COMPETITION OF TEACHERS FOR HIGHER RATES OF SALARY.

In pursuance of the plan for the organization of parochial schools in Scotland, (noticed in another column,) the following method of securing competent instructors was adopted. It shows rather an advance beyond even the Massachusetts system of education, in respect to qualifications of teachers, with far lower remuneration.

The examination will take place during the last week of April, 1847, at such convenient places as may be afterwards fixed on, and which will be specified in a future advertisement.

The attention of those teachers who may intend to offer themselves for examination, is meanwhile directed to the following *vidimus* of the subjects of examination:

CLASS I.—SALARY OF £20.

1. English Literature and Grammar.
2. Geography, especially of Europe and Palestine..
3. History—British History, with the elements of General History.
4. Arithmetic.
5. Algebra, as far as Quadratic Equations, not including Surds.
6. Geometry.—Euclid, 1st, 2d, and 3d Books.
7. Latin—Virgil, First Book of Æneid, Sallust, First Six Chapters of the Catilinarian Conspiracy, and Grammatical Exercises.
8. Greek.—Greek Grammar; and Ninth Chapter of the Gospel of John.
9. Scriptural Knowledge.—Bible and Shorter Catechism.

CLASS II.—SALARY OF £30.

All the branches of the preceding class, and
Latin.—Virgil—Sixth Book of Æneid.
Horace—Second Book of Odes, and the Ars Poetica—Mair's Introduction.
Greek.—Gospel of Matthew, and First Book of Xenophon's Anabasis.
Algebra.—Surds and Quadratics, with two unknown Quantities.
Geometry.—Euclid—First Six Books.
Practical Mathematics.—1. Plane Trigonometry.
2. Mensuration of Plane Figures.
3. Land Surveying.

CLASS III.—SALARY OF £45.

All the branches of the preceding Classes, and
Latin.—Virgil—Fourth Book of Georgics.
Horace—Fourth Book of Odes, and the First and Tenth Satires.
Juvenal—Tenth Satire.
Cicero—De Senectute.
Greek.—Greek Grammar—Dunbar's Greek Exercises—The Book of Acts, and the Epistle to the Galatians.
Homer—First three Books of Iliad.
Xenophon—First Book of Memorabilia.
Euripides—The Medea.
Algebra.—Binomial Theorem—Cubic Equations.
Logarithms.—Their Construction and Application to Compound Interest and Annuities.
Geometry.—Plane and Solid Geometry.

The result of this first examination for higher rates of salary is:

Five gentlemen declared entitled to the highest rate, or 45*l.* per annum.

Twelve gentlemen declared entitled to the second rate, or 30*l.* per annum.

Ninety-four gentlemen declared entitled to the third and lowest, or 20*l.* per annum.

The real value of each set of answers was 1400. Under Class I., the answer varied from 1189 to 764, Under Class II, from 1280 to 744. Under Class III, from 1143 to 630.

UNIVERSALISM. The following synopsis of the present condition of Universalism in the United States, is taken from the *Universalist Register*, for 1848:—"*United States and Territories.*—One General Convention; one Historical Society, with a valuable library; 18 State conventions, (besides 4 State Sunday School Associations, 2 State Missionary Associations, and one State Relief Fund;) 80 Ecclesiastical Associations, (besides 2 local Sunday School Associations, 3 local Missionary Associations, and 3 Tract Associations;) 25 periodicals, including annuals; 9 schools and academies; 1098 societies; 709 meeting houses, and 707 preachers.—Of these, and besides these, there are *reported* 153 organized churches, 167 Sunday schools, 25 new meeting houses, 45 new preachers, 27 new societies, and 17 books published since our last issue."

WESLEYANS. From the returns just published, of the number of members in the Wesleyan Society, it appears that there are in Great Britain 339,379, being a decrease of 2089; in Ireland, 24,633, being a decrease of 2913; and in the foreign stations, 100,303, being an increase of 253; total number of members under the care of the British and Irish Conferences, 464,315, being a decrease of 4749.

FREE WILL BAPTISTS. The first congregation of Free Will Baptists in America was formed at New Durham, N. H., 30th June, 1780.—They now number 1107 congregations, 1015 ministers, and 55,232 communicants.

UNITY. The Episcopal papers are involved in no very friendly bickerings. The origin is the bold and adventurous attempt of the New York Churchman to stir up sympathy, and organize a party in behalf of the deposed Episcopal Bishop of New York. He asks for nothing less than the restoration of the fallen diocesan, and in urging his suit he not only treats the failings of the Bishop with remarkable leniency, but his judges, the bishops, as gentlemen—no better than they should be. Other leading papers of the denomination oppose this insane course in the Churchman, and the result is no slight family jar. [Presb.

AN IMPORTANT FACT. It is said that the number of slaves in this country held by *religious* people, may be set down in round numbers as follows:—

By Methodists, 250,000; by Baptists, 225,000; by Presbyterians, 80,000. [N. Y. Chr. Int.

THE ROTHSCHILDS. In the vast accumulation which has conferred upon this monied monarchy the power to facilitate, as well as to embarrass, the pecuniary affairs of chartered associations, and even the administration of governments; the spirit of a liberal and discerning policy, prompted by a desire for the prosperity of all great and free institutions, has ever marked the course of this distinguished alliance. If the concentration of such immense wealth within the circumscribed limits of a family compact, subject to the control and decision of but a few minds, has proved thus beneficial to empires, to governments, to commerce, and to monied corporations, it has no less in the private relations of society been the means of relieving human wretchedness, promoting industry, encouraging the arts, and rewarding merit of every description. The private charities of Baron Rothschild and his family are proverbial over all Europe, and are extensively known and cherished in America. In their distributions to the necessitous, they have not favored any sect or particular nation; no distinctions have been made between the Jew and the Greek, the Christian and the Pagan: through the single channel of universal benevolence, their charities have visited all countries, and relieved all creeds. [Montreal Pilot.

SECULAR SUMMARY.

AMHERST COLLEGE. Another donation of $1200 has recently been made to this College, by David Sears of Boston. It is to be put out at interest till it has accumulated to a certain sum, or been increased to a certain amount by donations from other sources, and is to be then appropriated for a Library Hall. Mr. Sears has also given the same sum to Harvard College, on certain similar conditions.

The same gentleman gave $10,000 to Amherst College several years since, but on such conditions that the College has not yet been able to draw on the fund.

Our informant also says that nearly 60 students have entered the College since the commencement of the present year, of whom 47 joined the freshman class, and the rest some of the upper classes. [Springfield Gazette.

GERRIT SMITH publishes the following notice in the Madison Observer:

In the list of my remaining land are some 20,000 acres, which are poor, and, at present, unsaleable. They lay in detached parcels of generally 150 to 850 acres, in the north-eastern part of this State. A number of years' taxes are charged upon them.

I am willing to give this land to sober, industrious, worthy, landless, young white men of my own country. On some of the parcels there are debts for purchase money due to the State. These debts I will myself pay within six months.

I propose to distribute this land among 98 persons, viz: the first seven applicants from each of the fourteen towns in the county of Madison.—They must come well recommended, and must make their application before the first day of November next. Each, on making application, will pay $1 to cover the expense of the deed, of the taking of the acknowledgement of its execution and of other writings attending the transfer.

The deeds, prepared for record, will be ready for delivery by the 20th day of next November.

GERRIT SMITH.

Peterboro,' Sept. 18, 1847.

DEATH IN THE PERFORMANCE OF DUTY. The Montreal Courier of Tuesday says:—

"It is with a feeling of regret that we announce the death, from typhus fever, caught while attending to the faithful discharge of his duties at the emigrant sheds at St. John's, of the Rev. William Dawes, rector of that parish, and secretary of the Church Society. Mr. Dawes is the second clergyman of the Episcopal Church in the district of Montreal who has fallen a victim to the fidelity and zeal with which he performed the duties of his sacred office in the cause of his Divine Master and suffering humanity."

SHAKSPEARE'S HOUSE. The sale of the Shakspeare house took place on the 16th of September, and was bid off to the Stratford and London Shakspeare Committee, for 3000*l.* In addition to the house the committee purchased a small property adjoining, for 820*l.*, making in all 3820*l.*

WESTERN VIRGINIA LAND COMPANY. An association under this title has recently been formed in England, the capital of which is 150,000*l.* in six thousand shares of 25*l.* each. The trustees are Sir Arnold James Knight and Charles Edward Rawlins, Jr. Esq. merchant, Liverpool: shipping agent at Liverpool John Taylor Crook, Esq. merchant, and Mr. Thomas Rawlings, of Brooklyn, New York, is commissioner for Western Virginia. The object of this association is the purchase of large tracts of land in Western Virginia, which land is to be sold to immigrants in lots of eighty acres and upwards, at low prices. A deposit of sixpence per acre will be required for any quantity purchased, but the purchaser will not be required to make his selection of the quantity secured by deposit until his arrival on the land. The residue in instalments, within a period of five years from the date of the purchase. One of the articles of the association says: "When the number of any religious denomination of Christians settled in the lands will require a minister of their faith, the company will grant not less than fifty acres to aid in compensation for his services." The association is registered under an act of the British Parliament. This project is highly recommended by many gentlemen of the United States, conversant with Western Virginia. Among the names are General Armstrong, the consul at Liverpool; Mrs. Maury, of Liverpool: Elliot Cresson, of Philadelphia, and the Rev. Dr. Campbell, of Virginia. There is a vast quantity of unimproved lands at present in Western Virginia, and this appears a good opening for the proprietors to sell on advantageous terms to all parties.

A FACT FOR NATURALISTS. A correspondent who addresses us under the agreeable signature of "an old school-fellow" sends us the following minute and interesting account of an incident in natural history, which we were the first to give to the public, some weeks since, and which has been very generally noticed by the press. Should any one doubt the authenticity of the narrative, he can very easily satisfy his doubts upon the subject:

About six weeks since, a story was briefly told in your paper about a little girl's having tamed a turtle and some fishes in a pond at Hingham. This, I presume, many thought, as I did, *only a fish story*, but it is, I assure you, a true one. Yesterday my business led me to the ancient town of Hingham; and I was there invited by some ladies to witness the wonder with my own eyes. I gladly accepted the invitation. We passed the Old Colony House, and soon turned into a road leading through a young growth of oaks, savins, birches and maples. Here we found an abundance of autumnal wild flowers with forest leaves of all hues, which we gathered for pleasure as we went along. Following this road for a short half mile, we came to a large, gloomy looking house situated on the border of an artificial pond, near which was an iron foundry. In this house, we made inquiries for our heroine and her fishes, and were told, that in a few moments she would favor us with her presence; but that the weather was now so cold, that there was some doubt whether her aquatory friends would be "at home" at her call. While we were yet making our inquiries, the little "lady of the lake" was pointed out as coming towards us, and we started to meet her.

There she was, sure enough! A little girl, perhaps five years old, neatly dressed, and bearing a little basket of bread in her hand! She approached the margin of the pond, which is about 200 feet from the house; and, drawing near, we inquired if she thought we should be favored with a sight of her pets. She replied, "I don't know—it is so cold! Little fishy don't like to come now—but I guess they wan't some supper." She now took her station on a stone that was partially in the water, and began to call her friends after the following manner: "Come, little fishy! Come, get your supper! Don't be afraid! Nobody hurt you, fishy! Come! Come!

And sure enough the turtle came to the surface, and took from her hand a piece of bread, and then started for his hiding-place to eat it, or feed his young. I was now informed, that it was the little girl's practice to feed this *protege* twice a day; but that if she omitted it for a few hours, the turtle would leave the water, and go towards the house to meet her, and when they did meet, she would take him up, feed him, and then restore him to the water.

After feeding the turtle, she again called to the fishes as before. Her little hand, holding a bit of bread, was thrust partially in the water, and, in a moment, it was surrounded by a hundred little fishes, measuring from one to three inches in length, who picked the small crumbs that she dropped from her tiny fingers. In a few moments more, a larger kind of fish which they call *pout*, crowded round her hand. Thus for half an hour did they seem to come by turns, and receive from her their food—she, all the while, prattling to them as only a child could prattle, of its own spontaneous light heartedness. Our curiosity was now more than satisfied, and fearing lest little Helen would take cold from keeping her hand too long in the water, we started for the village, after making further inquiries at the foundry in regard to this interesting child.

We learned, that about two years ago she and her brother, who was about two years old, commenced feeding the fishes by throwing crumbs in the water. In a short time the children thus attracted them to the shore, and finally taught them to feed from their hands. About a year since, the little girl lost her companion and brother, he died; and Helen is now left alone to feed with her own hand her brother's pets. Now, fair readers, our true story is ended, permit us to advise you when another summer blesses us with its smiles to go and see what we have seen—and if you have little ones, take them with you and show them what innocence, purity and uniform kindness, can accomplish. A.

The following communication from Mr. Bond to President Everett, is very interesting in itself, and has a most important bearing on the *nebular* theory so confidently urged by many philosophers in respect to the formation of worlds.

CAMBRIDGE OBSERVATORY, September 22d, 1847.

Dear Sir,—You will rejoice with me that the great Nebula in Orion has yielded to the power of our incomparable Telescope.

This morning, the atmosphere being in a favorable condition, at about 3 o'clock the Telescope was set upon the Trapezium in the great Nebula of Orion. Under a power of 250, the 5th star was immediately conspicuous; but our attention was directly absorbed with the splendid revelations made in its immediate neighborhood. This part of the nebula was resolved into bright points of light. The number of stars was too great to attempt counting them; many were, however, readily located and mapped. The double character of the brightest star of the Trapezium was readily recognized with a power of 600.—This is "Struve's 6th star;" and certain of the stars composing the Nebula were seen as double stars under this power.

It should be borne in mind that this Nebula and that of Andromeda have been the last strong hold of the Nebular theory; that is, the idea first thrown out by the Elder Herschel, of masses of Nebulous matter in process of condensation into systems. The nebula in Orion yielded not to the unrivalled skill of both the Herschels, armed with their excellent Reflectors.

It even defied the power of Lord Rosse's three foot mirrors, giving "not the slightest trace of resolvability," or separation into a number of *single* sparkling points.

And even when, for the first time, Lord Rosse's grand Reflector of six feet speculum was directed to this object, "not the veriest trace of a star was to be seen." Subsequently his Lordship communicated the result of his farther examination of Orion, as follows:

"I think I may safely say, that there can be little if any doubt as to the resolvability of the Nebula. We could plainly see that all about the Trapezium is a mass of stars; the rest of the Nebula also abounding in stars, and exhibiting the characteristics of resolvability strongly marked."

This has hitherto been considered as the greatest effort of the largest reflecting Telescope in the world:—and this our own Telescope has accomplished.

I remain, Sir, your obedient servant,
(Signed) W. C. BOND.
Pres't. EVERETT.

ARTIFICIAL WATER POWER. *Invention.* An Italian Engineer has received the verdict of the Paris Academy for a water mill of from 5 to 50 horse power, worked by an artificial water-fall, and which can be placed up as a motive power in any manufactory, occupying a small space, requiring little labor, and of course producing vast economy as compared with the steam engine, as it requires no combustible.

It consists of eight pumps worked with great ease by a single man, it is said that two men would suffice for an eight horse power machine, by means of an admirably disposed counterbalance system. The pumps supply a reservoir placed at a proper height above the water-wheel, as in the case of a natural fall, and the water falling upon the wheel to which the strap for the machinery of the manufactory is affixed, the whole goes round and puts the machinery in motion. The paradox of this invention is the return of the water to the fountain head in such a way as to keep up a continuous fall.

THE ACCIDENT AT LAWRENCE. The massive Dam over the Merrimack River, near the Andover Bridge, having been completed at each end, an attempt was being made to construct a coffer or temporary dam in the centre, to change the direction of the current to each side, and finish the middle. For this purpose a large boat was provided above the dam, and a sufficient force provided to accmoplish the object. After proceeding with some degree of success for a time, as was supposed safely, the fabric gave way, carrying the boat and some twenty persons over. I learn that three bodies have been found, and fears are entertained that as many more were killed. Capt. Bigelow, a son-in-law of Gov. Briggs, escaped with his life, but was seriously injured. He is very much bruised, and one of his ribs is broken. It is hoped, however, that he will soon recover. [Atlas.

NEGRO OPERATIVES. There is a cotton factory at Arcadia about seventeen miles from Pensacola, which is entirely worked by negroes, mostly girls. It has a thousand spindles, and makes five thousand yards of domestics weekly. This factory has been in operation about a year, and so far has met the most sanguine expectations of its proprietors.

KIDNAPPING IN MAINE. A resident of Clinton, in this county, who has a wife and several children, after coming down the Penobscot with a drove of hogs, was beguiled by rowdy companions into a groggery—where he became intoxicated. How long he kept it up we are not informed, but before he got through with his "spree" he found himself enlisted in the army for five years. When he became sober he began to think of his wife and children in Clinton. Either with or without the consent of the officer he went to see them before departing for Mexico. Their appeals and their grief were too much for him. He did not return to Bangor, and a sergeant was sent after him as a deserter. He was not to be found. Neither the wife nor the neighbors would give any account of the whereabouts. Some days were spent in hunting for him. Finally the sergeant told his wife that if she would bring him over to China he would get his release. Relying on this promise she persuaded him to go with her to China, where, instead of getting a release, an officer was ready to seize him and carry him off to Bangor, and the poor woman was sent home alone to her children, the victim of a vile deception, to console her now fatherless little ones as best she could, and get them bread as she might. But she did not give up her husband without an effort. She started off immediately to Bangor, to make a further attempt to rescue her husband. She saw him there, but could not procure his release He was carried off like a culprit, to do deeds of blood. He was wanted in Mexico to kill other men of whom he knew nothing, and who perhaps were forced into the army just as he was; who in fact never signed their names to an agreement, drunk or sober. Cases similar to this are no doubt common, and they will multiply if the war continues. [Kennebec Jour.

ILLNESS OF HON. LOUIS MCLANE. The Toledo (Ohio) Blade says that Hon. Louis McLane is extremely ill, and that little hopes are entertained of his recovery. This is painful news to the numerous friends and admirers of this gentleman.

DEATH OF HON. JOSEPH G. KENDALL. A general gloom was spread over our town on Saturday, by the death of Hon. Joseph G. Kendall, Clerk of the Courts in this county, says the Worcester Transcript, which took place about 1 o'clock in the morning. He was one of our most honored and beloved citizens, a man of good talents, of refined and cultivated taste, and of uncommon purity of character.

A FACT FOR MOTHERS. In Leverett, a child of Peter Hobart, Jr. of Boston, cut the arteries of his arm with a scythe, but was prevented from bleeding to death by the presence of mind of his mother, in pressing the flesh above the wound, until a doctor arrived two hours after, and took up the arteries. [Wor. Transcript.

We chronicle with pleasure the liberality of the company owning the French steamers, who have given a thousand dollars to the laborer whose legs were broken by the Union jamming against the pier in New York. [Boston Post.

CHARLESTOWN HIGH SCHOOL. The city government of Charlestown have established a public high school, and are erecting a handsome building for its accommodation on Monument square. The corner stone of the building was laid Thursday, at nine o'clock in the forenoon, when an address was given by the Mayor.

DR. STREMME, Professor of Architecture in the Imperial University of Dorpat, Russia, has recently invented a method of drawing from the leaves of the pine a cotton-like substance, to which he has given the name of Forest Wool, which is extremely well fitted for the fabrication of course stuffs, as well as paste board and wrapping paper. The cloth made of the Forest Wool retains, it is true, an odor of rosin, but as this odor drives off troublesome insects, the cloth may be used with advantage in bedding, such as mattrass covers, blankets, &c. especialy for barracks, hospitals and other establishments, where a great many persons are crowded together.

ALLEGED CURE FOR HYDROPHOBIA. At Adine in Friule, a poor man suffering under the agonizing tortures of hydrophobia, was cured by draughts of vinegar, given him by mistake, instead of another potion. Another physician at Padua got intelligence of this event, and tried the same remedy upon a patient at the hospital, administering a pound of vinegar in the morning, another at noon, and a third at sunset, and the man was speedily and perfectly cured.

The Bible Society of Virginia has authorized the presentation of the Bible to all colored members of the church who are able to read, and unable to buy a copy. A better day is dawning.

The American Bible Society now employs three hundred hands in the printing and manufacture of Bibles, who make two thousand volumes a day. They use eight tons of paper per week.

ESSEX COUNTY CATTLE SHOW. The annual Essex County Cattle Show, says one of the daily papers, took place at Lynn, on Wednesday of last week, and went off with its usual spirit. The exhibition of live stock was unusually good and the number of spectators much greater than has usually assembled on these occasions. The specimens of fruit at the town hall excelled any thing of the kind we have seen before. The whole affair reflected much credit to the managers, and did honor to the husbandmen of Essex County.

ODD FELLOWSHIP. A report was made to the Independent order of Odd Fellows' Grand Lodge, at their late session in Baltimore, which shows the present number of members in the United States to be 118,961. The total amount of relief afforded by each State during the year, (showing a grand total of $302,243,41,) is comprised of $227,850,67, paid for the relief of 16,764 distressed Brothers; $31,184,70, paid for the relief of 1476 widowed families of deceased brethren; $6822,36 for the education of orphans of deceased brethren; and $36,385,68, for the burial of 896 deceased brethren who had died during the current year.

☞ AUTUMNAL CONVENTION AT SALEM. The Convention appointed by the four Unitarian Societies to make the necessary arrangements for the accommodation of the Convention, respectfully give notice that a preliminary meeting for the purpose of organizing the Convention will be held at the BARTON SQUARE CHAPEL, on *Tuesday* afternoon, (Oct. 19th,) at 4 o'clock—that the Committee will proceed thence at 3 o'clock to HAMILTON HALL, to attend a Tea Party which will be given by the ladies of the several Societies—and that the first Sermon will be preached at 7 o'clock in MECHANIC HALL.

On *Wednesday*, the EAST CHURCH will be opened in the forenoon, and the FIRST CHURCH in the afternoon, for the meetings to be held during the day. A second Tea Party will be attended in HAMILTON HALL at 5 o'clock, and the Sermon will be preached in MECHANIC HALL at 7 o'clock.

The Church in BARTON SQUARE will be opened for the closing meeting on *Thursday* morning.

A Book will be open at Hamilton Hall, on Tuesday afternoon, for registering the names of visiters, and a sub-committee will be in attendance to receive visiters and to give notice of the arrangements made for their accommodation during their stay in Salem. Ample preparations have been made for the reception of friends from abroad, and all who can attend may be assured of a hearty welcome.

ELISHA MACK, EPHRAIM EMMERTON, WM. F. GARDNER, } First Church.
JOSEPH G. WATERS, BENJ. H. SILSBEE, THOMAS H. LEFAVOR, } East Church.
FRANCES PEABODY, JOHN C. LORD, STEPHEN WEBB, } North Church.
STEPHEN C. PHILLIPS, JAMES CHAMBERLAIN, AUGUSTUS STORY, } Barton Square Church.

☞ Among the articles of Dentistry are some beautiful sets of artificial Teeth, exhibited by Dr. Morton. They are some of the finest specimens we have ever seen, and seem to be the very *beau ideal* of perfection in mechanical dentistry. The tints of the teeth and gums, and their conformation, are all so true to nature, that a savage would harldly doubt that they were cut bodily from the living subject, especially if he should see the motions of mastication regularly kept up, as in one of his specimens. We were aware that Dr. M. had been at great pains to attain to the utmost that mechanical dentistry is capable of, and we have here a fair illustration of what his skill and execution have accomplished. When we add to this the recollection that it is to this same gentleman we are indebted for giving to the world the most beneficial discovery in medical science, of modern, or perhaps, any times—the ether, we cannot but think that the best our citizens can do, is to extend to such a man the most liberal individual patronage.—Dr. Morton's Office is at 19, Tremont Row. [Atlas.

☞ J. B. GOUGH. On Sunday Evening at the TREMONT Temple at 7 o'clock, will advocate the cause of TOTAL ABSTINENCE from ALL intoxicating drinks as promoting the dearest interest of domestic life and the happiness of the community. Young men and persons who are in the traffic are particularly invited to hear the truth on this all important subject.

6¼ cents admission.

☞ AUTUMNAL CONVENTION OF UNITARIANS. The next Convention will be held in Salem, to commence on Tuesday, Oct 19. The undersigned, appointed at the last Convention to make the necessary arrangements for the next, give this early notice to the Churches of our denomination, and would urge them to accept the kind invitation which has been tendered them by our brethren of Salem.

SAML. OSGOOD, ALONZO HILL, JAMES F. CLARKE, ALBERT FEARING, HENRY P. FAIRBANKS, } Committee of Arrangements.

jy24

☞ Subscribers for the Christian Register in Eastport, who have not settled their bills for the current year will please to pay the amount to Mr. E. Y. Sabine, and oblige the publisher.

☞ Subscribers in Calais will please to pay G. F. Wordsworth.

*** A special meeting of the AMERICAN UNITARIAN ASSOCIATION will be held on Thursday, October 21st, at the Chapel of the Church of the Savior, in Boston, at one o'clock, P. M., for the choice of a Secretary, and the transaction of such other business as may legally come before it.

CHARLES BRIGGS, Sec. pro tem.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, Oct. 18th, at the Chapel of the Church of the Savior, at 7 o'clock.

Question: How far is it the duty of Sabbath School Teachers to introduce the questions of social reform in their instructions to their pupils?

T. GAFFIELD, Secretary.

MARRIAGES.

In this city, 5th inst, by Rev Mr Gray, Mr A Foster Black, of Charleston, S. C., to Miss Elizabeth Marston, of Boston.

By Rev. F. D. Huntington, Mr William H. Emery to Miss Sarah R., daugater of Thomas Haviland, Esq., both of this city.

In Bridgewater, 29th ult, by Rev Mr Bradford, Mr Samuel E. Raymond, of New Bedford, to Miss Lucretia H. Bryant, of Bridgewater.

In Plymouth, 6th inst, by Rev Mr Briggs, William G. Russell, Esq., of this city, to Mary Ellen, daughter of Thomas Hedge, Esq., of P.

DEATHS.

In Medford, Oct. 6th, (at the residence of Edmund T. Hastings, Martha Ann Turner May, daughter of the late Thomas May, formerly of Boston, 23.

In Newburyport, Thomas Shepherd, only son of the late Rev M. A. H. Niles, 9½ yrs.

In Cincinnati, 3d inst, Mrs Mehitable R., wife of J. H. Stanwood, formerly of Portsmouth, N. H.

On board ship R. D. Shepherd, Sept. 22d, on the passage from New York for New Orleans, of an affection of the liver, Capt —— Nickerson, 28, a native of Duxbury, Mass.

WISTAR'S BALSAM OF WILD CHERRY. The great remedy for Consumption, and the best medicine known to man for Asthma of every stage, Liver Complaints, Bronchitis, Influenza, Coughs, Colds, Bleeding of the Lungs, Shortness of Breath, pains and weakness in the side, breast, &c., and all other diseases of the PULMONARY ORGANS. A very important disease over which this "Balsam" exerts a very powerful influence, is that of a DISEASED LIVER. In this complaint it has undoubtedly proved more efficacious than any remedy hitherto employed, and in numerous instances when patients had endured long and severe suffering from the disease, without receiving the least benefit from various remedies, and when MERCURY has been resorted to in vain, the use of this Balsam has restored the LIVER to a healthy action, and in many instances effected PERMANENT CURES, after every known remedy had failed to produce this desired effect.

Besides its astonishing efficacy in the diseases above mentioned, we also find it a very effectual remedy in ASTHMA, a complaint in which it has been extensively used with decided success, even in cases of years standing.

It not only emanates from a regular physician, but has also been well tested in all the complaints for which it is recommended. It is not my intention, therefore, either to cloak it in mystery, or in any way deceive the public by overrating its virtues; on the contrary, I shall simply endeavor to give a brief statement of its usefulness, and flatter myself that its surpassing efficacy will enable me to furnish such proofs of its virtues, as will satisfy the most incredulous, that Consumption may and "CAN BE CURED," if this medicine be resorted to in time.

None genuine unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 133 Washington street, Boston, and by Druggists generally. oct16

TO BE FOUND
AT THE
LADIES' EXCHANGE,
192 WASHINGTON STREET,
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ONE PRICE ONLY.

PURCHASERS OF DRY GOODS, either at WHOLESALE or RETAIL, should always visit this Establisment before making their selections, as they will find, *at all times*, a full assortment of the *newest and most desirable* styles of

SHAWLS, CLOAKS OR VISITES,
RICH SILKS, SATINS, CLOAK MATERIALS,
EMBROIDERED DRESSES,
AND
DRESS GOODS,

in all fashionable materials, *selected expressly for this House in Foreign Markets*, and received by the earliest arrivals after they appear abroad. Also, an immense stock of STAPLE GOODS.

Linens, Blankets, Flannels, Cottons,

and in fact, everything for Ladies' or Gentlemen's wear, or

HOUSEKEEPING,

thereby enabling customers to purchase everything AT ONE PLACE, and saving much risk and trouble, as a LOW PRICE is always put upon every article, to ensure "quick sales."

COME ONCE AND YOU WILL COME AGAIN.

GEO. W. WARREN & CO.,
OPPOSITE THE MARLBORO' HOTEL.
oct16 6wis

JEWETT & PRESCOTT'S
SPACIOUS
WHOLESALE AND RETAIL ESTABLISHMENT
IN MILK STREET,
(*Next to the Old South Church,*)
BOSTON,
Is the ACKNOWLEDGED DEPOT for all kinds of
RICH SILK GOODS, SHAWLS,
And Cloak Materials; Elegant Paris Visites, Sacks, &c. &c., Merino Goods, Bombazines, Alpacas, Orleans and Parametta Cloths, in more than our usual variety of
Choice Styles, Colors and Qualities.

☞ JEWETT & PRESCOTT'S business is the Importation and Sale of the ABOVE GOODS, exclusively, and the superiority of their

LONG AND SQUARE SHAWLS!
—AND—
RICH DRESS SILKS,
IS WIDELY KNOWN AND APPRECIATED.
THE LADIES

Who have patronized us so liberally for ten or twelve years in Tremont Row, are now reminded of the great advantages of buying in

MILK STREET;

And MERCHANTS from the Country will find our Goods PERFECTLY ADAPTED to the New England trade, and the tastes of

THEIR CUSTOMERS.

In fact, those who have ever traded with us, can testify that we sell a DIFFERENT CLASS OF GOODS from those to be found elsewhere, and NO LADY or GENTLEMAN can learn what the market really contains, without previously examining the assortments of beautiful styles at

JEWETT & PRESCOTT'S
SILK AND SHAWL STORE,
MILK STREET,
A Few Steps from Washington street.
a18 r2mp3m

ENGLISH BIBLES just received. Also,—a large assortment of American Bibles, received and for sale at low prices, at SIMPKINS, 94 Washington street. sept25

Premium Goods.

THE subscriber having purchased the SUPERIOR ASSORTMENT of SOLAR LAMPS and CHANDELIERS, recently exhibited at the Mechanics' Fair, now offers them for sale at his store,

29 TREMONT ROW,

where he solicits the attention of purchasers to his *rich stock* of WATCHES, CLOCKS, SILVER and SHEFFIELD PLATE, TABLE CUTLERY, TEA TRAYS, &c., &c., &c. GEORGE B. FOSTER.
oct16

NO. 179 LITTELL'S LIVING AGE—Price 12½ cents.
1. Power, the Sculptor.
2. Shutting up of the Highlands of Scotland.
3. From the Army in Mexico.
4. The Maiden Aunt—No. 3.
5. Female Fanaticism in Scotland.
6. An Indian Family in the Oregon Territory.
Published once a Week, at Six Dollars a Year, by E. LITTELL & CO., 165 Tremont st. oct16

ANNIVERSARY AND FAREWELL. This day published by the Subscriber, *The* Anniversary and Farewell Sermons, delivered *in Hollis Street Church*, with an Appendix, by Rev. David Fosdick.
BENJAMIN H. GREENE, 124 Washington street.
oct16 3t

THE PREPARATORY AND HIGH SCHOOL
FOR YOUNG LADIES,

IS now open for the reception of pupils. Hours 9 till 2.

ORAL INSTRUCTION, LECTURES, APPARATUS MAPS AND DIAGRAMS are combined with a systematic course of study, from SELECT CLASS BOOKS, in all the Eng. Branches, in the SPEAKING of the LANGUAGES, in DRAWING, PAINTING, MUSIC, EMBROIDERY and the various essentials to a thorough and accomplished female education.

For HEALTH, RECREATION, CARRIAGE AND DEPORTMENT, the pupils have *free access* to a GYMNASIUM FOR LADIES, and, *if desired*, to a select school for dancing.

All regular scholars receive MEDALS yearly, inscribed with the branches excelled in, and a DIPLOMA of qualifications on leaving school.

TEACHERS will be employed who are distinguished in their several departments, as follows, viz.
Miss Martha C. Jenks, Assistant Superintendent.
Miss Maria Borghis, Needlework and Embroidery.
Miss Rosa Garcia, on the Guitar, Piano and Voice.
Professor Garcia, on the Harp, Piano and Voice.
Miss Hall, (Wed. and Sat. P. M.) in Dancing.
Mons. Auray, Prof. and Teacher of French.
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PROSPECTUS.
THE
MASSACHUSETTS QUARTERLY REVIEW

WILL be published on the

POETRY.

WHICH IS THE MAN?

BY EDWARD YOUL.

I see its pins, and chains, and rings,
Its eye-glass, and its trumpery things;
I see its whiskers—they are fine
Ornaments in the hairy line;
I see its coat; I see its hat;
I see its boots, and its cravat.—
If such a thing you chance to meet,
Sauntering up Regent Street,
The tailor praise who makes such suits,
And praise the artist of such boots.

I do not see him in his shabby dress:
I see *him* in his manliness;
I see his axe; I see his spade;
I see a man that God has made:
If such a man before you stand,
Give him your heart, give him your hand,
And praise your Maker for such men!—
They make this old earth young again.

THE ANGELS' WHISPER.

A superstition of great beauty prevails in Ireland, that when a child smiles in its sleep, it is "talking with angels."

A baby was sleeping,
Its mother was weeping,
For her husband was far on the wild raging sea;
And the tempest was swelling
Round the fisherman's dwelling,
And she cried, Dermot darling, oh come back to me!"

Her beads while she numbered,
The baby still slumbered,
And smil'd in her face as she bended the knee;
"O blest be that warning,
My child, thy sleep adorning,
For I know that the angels are whispering with thee.

"And while they are keeping
Bright watch o'er thy sleeping,
Oh pray to them softly, my baby, with me!
And say thou would'st rather
They'd watch o'er thy father!
For I know that the angels are whispering with thee!"

The dawn of the morning
Saw Dermot returning,
And the wife wept with joy her babe's father to see;
And closely caressing
Her child with a blessing,
Said, "I knew that the angels were whispering with thee."

[Samuel Lover.

MY LIFE IS LIKE THE SUMMER ROSE.

BY RICHARD HENRY WILDE.

"My life is like the summer rose
That opens to the morning sky,
But ere the shades of evening close,
Is scattered on the ground—to die!
Yet on the rose's humble bed
The sweetest dews of night are shed,
As if she wept the waste to see—
But none shall weep a tear for me!

My life is like the autumn leaf
That trembles in the moon's pale ray,
Its hold is frail—its date is brief,
Restless, and soon to pass away.
Yet, ere that leaf shall fall and fade,
The parent tree will mourn its shade,
The winds bewail the leafless tree,—
But none shall breathe a sigh for me!

My life is like the prints which feet
Have left on Tampa's desert strand;
Soon as the rising tide shall beat,
All trace will vanish from the sand;
Yet, as if grieving to efface
All vestige of the human race,
On that lone shore loud moans the sea,—
But none, alas! shall mourn for me!"

SONNET.

To a picture by Luca Giordano, in the Museo Borbonico, at Naples.

A sad and lovely face, with upturn'd eyes,
Tearless, yet full of grief.—How heavenly fair
How saintlike is the look those features wear!
Such sorrow is more lovely in its guise
Than joy itself—for underneath it lies
A calmness that betokens strength to bear
Earth's petty grievances—its toil and care:—
A spirit that can look through clouded skies,
And see the blue beyond.—Type of that grace
That lit *Her* holy features, from whose womb
Issued the blest Redeemer of our race—
How little dost thou speak of earthly gloom!
As little as the unblemish'd Queen of Night,
When envious clouds shut out her silver light.

WILLIAM WORDSWORTH.

Royal Mount, Westmorland, Oct. 22, 1839.

MISCELLANEOUS.

THE BABY HOUSE.

BY MISS C. M. SEDGWICK.

Are there any of you, my young friends, so young or so ignorant as to believe that, if you might go to the beautiful toy shops, and had but money to buy just what toys you fancy, you should be quite happy!

Last Christmas eve, I went to see a very good neighbor of ours, Mrs. Selby, a carpenter's wife. The whole family are industrious and economical, and obliged to be so, for Mr. Selby cannot always get work in these times. He will not call them *hard* times. "It would be a shame to us," he says, "to call times hard, when we never go hungry, and have decent clothes to cover us, and have health on our cheeks, and love in our hearts."

And sure enough, there was no look of hard times there. The room was clean and warm.—Mrs. Selby was busy over her mending basket, putting a darn here and a darn there, a button in this place, and a hook and eye there, to have all in order for Christmas morning. Her only son, Charles, was very busy with some of his father's tools, in one corner; not too busy, though, to make his best bow to me, and draw forward the rocking-chair. I wish I could find as good manners among our drawing-room children as I see at Mrs. Selby's. Sarah and Lucy, the two girls, one eleven, the other ten years old, were working away by the light of a single lamp, so deeply engaged that they did not at first notice my entrance.

"Where is little Nannie?" I asked. "She is gone to bed—put out of the way!" replied Mrs. Selby. "O, mother!" exclaimed the girls. "Well, then, have you not banished her?"—"Banished! No, mother—O, mother is only teasing us;" and they blushed and smiled.

"Here is some mystery," said I; "what is it Sarah?" "Mother may tell, if she pleases, ma'am," said Sarah. Mother was very happy to tell, for all mothers like to tell good of their children.

"You know, ma'am, the children all dote on little Nannie, she is so much younger than they—only five years old—and they had a desire to have some very pretty Christmas gift for her; but how could they, they said, with so little money as they had to spend? They have, to be sure, a little store. I make it a rule to give each a penny at the end of the week, if I see them improving in their weak point." "Weak point! how is that, Mrs. Selby?" "Why, ma'am, Charles is not always punctual at school, so I promised him, that if he will not be one half minute behind-hand for a week, he shall have a penny. Sarah, who is a little head over heels, gets one for making the beds and dusting neatly. And Lucy—Lucy is not a careful child—for not getting a spot on her apron. On counting up, Charles had fifty-one cents, Sarah forty-eight, and Lucy forty-nine."

"No, mother," said Lucy; "Sarah had forty-eight, and I forty-seven." "Ah, so it was; thank you, dear, for correcting me." "But Lucy would have had just the same as I, only she lost one penny by breaking a tea-cup, and it was such cold weather it almost broke itself."

I looked with delight at these little girls, so just and generous to one another. The mother proceeded; "Father makes it a rule, if they have been good children, to give them a quarter of a dollar each, for holidays; so they had seventy-five cents apiece."

"Enough," said I "to make little Miss Nannie a pretty respectable present."

"Ah, indeed, if it were all for Nannie; but they give a Christmas present to their father and to me, and to each other, and to the poor little lame child, next door; so that Nannie only comes in for a sixth part. They set their wits to work to contrive something more than their money would buy, and they determined on making a baby-house, which they were sure would please her, and give her many a pleasant hour when they were gone to school. So there it stands in the corner of the room. Take away the shawl, girls, and show it to Miss.——The shawl has been carefully kept over it, to hide it from Nannie, that she may have the pleasure of surprise to-morrow morning." The baby-house was three stories high—that is, there are three rooms, one above the other, made by placing three old wooden boxes one on the other. Old, I call them, but so they did not appear! their outsides had been well scoured, then pasted over with paper, and then gum arabic was put on the paper, and over that was nicely scattered a coating of granite-colored smalt. The inside wall of the lower room, or kitchen, was covered with white paper, to look like fresh whitewash; the parlor and chamber walls were covered with very pretty hanging-paper, given to the children by their friend, Miss Laverty, the upholsterer.—The kitchen floor was spread with straw matting. Charles had made a very nice dresser for one side, and a table, and a seat, resembling a settee, for the other. The girls had created something in the likeness of a woman, whom they called the cook; the broom she held in one hand—they had made it admirably—and the pail in the other was Charles' handiwork. A stove, shovel, and tongs, tea-kettle, and skillet, and dishes for the dresser, they had spent money for. They were determined first to get their *necessaries*, Sarah said, (a wise little housewife,) if they went without everything else. The kitchen furniture, the smalt, and the gum arabic, had cost them eighteen pence—just half their joint stock. "Then how could you possibly furnish your parlor and chamber so beautifully!"

"O, that is almost all our own work, ma'am. Charlie made the frames of the chairs and sofas, and we stuffed and covered them." "But where did you get this pretty crimson cloth to cover them, and the materials for your carpet and curtains!" The parlor carpet was made of dark cloth, with a centre piece of flowers and birds, very neatly fashioned, and sewed on. The chamber carpet was made of squares of diverse colored cloth.

The cloth for the centre table was neatly worked; the window curtains were stripes of rich colored cotton sewed together; the colors matched the colors of the carpet. To my question to Sarah, where she had got all these pretty materials, she replied, "O, ma'am, we did not buy them with *money*, but we bought them and paid in labor, as father says."

These little girls were early beginning to learn that truth in political economy, that all property is produced and obtained by labor. "Miss Laverty, the upholsterer, works up stairs—we picked hair for her, and she paid us in these pieces."

"The centre table, bedstead, and the chairs," said the mother, "and the wardrobe for the bedchamber, Charlie made. The bed-sheets, pillows, spreads, &c, the girls made from pieces *fished*, as they say, out of my piece basket.—The work was all done in their play hours; their working time is not theirs; therefore, they could not give it away."

"I see," said I, looking at some very pretty pictures hanging around the parlor and the chamber wall, "how these are arranged; they seem cut out of all books, pasted against pasteboard, and bound around with guilt paper; but pray tell me how this mamma doll was bought, and the little baby in the cradle, and this pretty tea-set, and the candlesticks and the book case, and the flower vase on the centre table, and the parlor stove! Charlie could make none of these things; you could not contrive them out of Miss Laverty's pieces; and surely, the three sixpences left after your expenditure for the kitchen, would go very little ways towards paying for them."

"To tell the truth, ma'am" said Mrs. Selby "the girls were at their wits' ends. Miss Laverty could not afford to give them money for their work. I had got almost as much interested in fitting up the baby-house as they, and would gladly have given a little more money, but I had not a shilling to spare. Sarah and Lucy laid their heads together one night after they went to bed, and in the morning they came to me with their plan.

"We have always a pudding pie on Sunday, instead of meat. 'Can't you, mother,' they said, 'reckon up what our portion of the pie costs; Make one just large enough for you, father, and Nannie, and we will eat dry bread, and then, with the money saved, added to our three sixpences, we will get what we can.' At first, I thought it was rather hard upon the children, but husband and I talked it over together, and we concluded, as it was their own proposal, to let them do it. We thought it might be teaching them, ma'am, to have love, as one may say, stronger than appetite, and work their little self-denial up with their love, and industry, and ingenuity. Poor people, such as we, cannot do what rich people can, for the education of their children. But there are some things we can do that rich people can't; our poor circumstances help us. When our children want to do kindness, as in this matter of the baby-house, they can't run to father and mother, and get the money to do it with, they are obliged to think it out, as one may say; and I believe it is the great end of education to make mind, heart, and hand work."

Again I looked at the baby-house, and with real respect for the little people who had furnished it. The figures on the carpet, the gay curtains, the tables, chairs, &c., were all very pretty, and very suitably and neatly arranged; but they were something more—outward forms, into which Charles, Sarah, and Lucy had breathed a soul instinct with love, kind-heartedness, diligence, and self-denial. [Moth. Jour.

FORCE OF IMAGINATION.

The following singular circumstance is one of the many that occur without finding any publicity, notwithstanding the number of newspapers which are ready to snap up every inconsiderable trifle of the day. We relate the fact as it was received from Captain Corbin, the admired by all who make a practice of going to Ramsgate by water. The captain, as is his wont, went his rounds among the passengers to receive their fares. Upon taking the amount demanded from two ladies, one of them discovered in consequence that she was on her way to Ramsgate, and not, as she thought, to Margate. Captain Corbin, seeing her sudden alarm, assured her that the difference was comparatively nothing, as the weather was fine, and the sea as smooth as glass. She, however, expressed the utmost dread of the North Foreland. Captain Corbin heard but little further on the subject, naturally imagining that, in a little time, she would laugh at her ill-grounded fears. Upon being told by her companion that she was off the North Foreland, the lady in question fell back into a fainting fit, from which she never recovered. She was removed from out of the steamer (the Little Western) upon its arrival at Ramsgate, and placed in a fly by order of the Captain, who himself obtained apartments for the insensible lady and her distracted sister. Every care and attention was paid her, but she died the same evening—an extraordinary instance of the folly of allowing the mind to be overcome by horrors of its own creating. [Canterbury Journal.

THE BROTHERS SPRAGUE.

The following lines written by Charles Sprague, Cashier of the Globe Bank, appeared in the Transcript, Feb. 1837. They were written after Mr. Sprague and his only surviving brother, George James, had been engaged in removing the ashes of their dead brothers to a new place of sepulchre. The death of this only surviving brother, which occurred on the 22d of August last, in the 54th year of his age, gives them a new and tender interest.

We are but two—the others sleep
Through death's untroubled night;
We are but two—O let us keep
The link, that binds us, bright.

Heart leaps to heart—the sacred flood
That warms us is the same:
That good old man—his honest blood
Alike we fondly claim.

We in one mother's arms were loved—
Long be her love repaid;
In the same cradle we were rocked,
Round the same hearth we played.

Our boyish sports were all the same,
Each little joy and woe:—
Let manhood keep alive the flame,
Lit up so long ago.

We are but two—be that the band
To hold us till we die;
Shoulder to shoulder let us stand,
Till side by side we lie.

C. S.

INSECT SLAVERY.

The most remarkable fact connected with the history of ants is the propensity possessed by certain species to kidnap the workers of other species, and to compel them to labor for the benefit of the community, thus using them completely as slaves; and as far as we yet know, the kidnappers are red or pale colored ants, and the slaves, like the ill-treated natives of Africa, are of a jet black. The time for capturing slaves extends over a period of ten weeks, and never commences until the male and female are about emerging fro n the pupa state; and thus the ruthless marauders never interfere with the continuation of the species. This insect seems specially provided; for, were the slave ants created for no other end than to fill the station of slavery to which they appear doomed, still, even that office must fail, were the attacks to be made on their nests before the winged myriads have departed, or are departing, charged with the duty of continuing their kind. When the red ants are about to sally forth on a marauding expedition, they send scouts to ascertain the exact position in which a colony of negroes may be found. These scouts having discovered the object of their search, return to the nest and report their success. Shortly afterwards the army of red ants marches forth, headed by a vanguard, which is perpetually changing; the individuals which constitute it, when they have advanced a little before the main body, halting, falling into the rear, and being replaced by others.

This vanguard consists of eight or ten ants only. When they have arrived near the negro colony, they disperse, wandering through the herbage, and hunting about, as aware of the propinquity of the object of their search, yet ignorant of its exact position. At last they discover the settlements, and the foremost of the invaders rush impetuously to the attack, are met, grappled with, and frequently killed by negroes on guard. The alarm is quickly communicated to the interior of the nest; the negroes sally forth by thousands; and the red ants rushing to the rescue, a desperate conflict ensues, which, however, always terminates in the defeat of the negroes, who retire to the inmost recesses of their habitation. Now follows the scene of pillage. The red ants, with their powerful mandibles tear open the sides of the negro ant-hills, and rush into the citadel. In a few minutes each invader emerges, carrying in its mouth the pupa of a working negro, which it has obtained in spite of the vigilance and valor of its natural guardians. The red ants return in perfect order to their nest, bearing with them their living burdens. On reaching the nest, the pupa appears to be treated precisely as their own: and the workers, when they emerge, perform the various duties of the community with the greatest energy and apparent good will. They repair to the nest, excavate passages, collect food, feed the larvæ, take the pupæ into the sunshine, and perform every office which the welfare of the colony seems to require. They conduct themselves entirely as if fulfilling their original destination. [Newman's History of Insects.

THE MAGIC POWER OF A GOLD PIECE.

An amusing illustration of the false philosophy which estimates man's wealth by the quality of his clothes, and his worth by his wealth, occurred at a religious meeting not a long time ago. A couple, apparently man and wife, entered the church where the meeting was held. From their style of dress it seemed probable that they were strangers in a strange land; their garments, though good and clean, were neither costly nor fashionable. They entered a pew where sat some ladies whose exterior was considerably more showy, and who seemed to look with some contempt, not republican certain, upon their neighbors, the lady being of course the principal object of observation.

The business of the meeting proceeded, the strangers evinced much interest in the speeches, and the collection was made. The plate bearers presented them to those in the pew who appeared respectable—to the strangers they presented them not, possibly thinking they were poor immigrants who could not afford to give any thing, and doubtless forming this judgment on the false principle to which we have adverted. But the strangers were not thus to be excluded—the man watched the return of the plate, arrested it, and put upon it a five dollar gold piece. Oh! the magic power of the precious metal! The collector, who had passed him unnoticed, felt its influence, and his countenance lighted up with a most complacent greeting, an eager inquiry after the stranger's name followed, and the owner of the name, before a stranger and afar off, was at once a "brother" beloved. Oh! humanity, humanity! thou art an inexplicable compound. Would that there was more of true nobility in thy nature, and that men, Christian men especially, would cease to look coldly on a fellow Christian, because he wears a rough coat. "A man's a man for a' that."

N. Y. Commercial.

Interesting Discoveries in the East.—The French Government has had, for several years, a scientific corps engaged in researches in ancient Assyria and Persia, including the explorations at Nineveh and Babylon, and several distinguished scholars from England and Germany are on the same ground, though not under the orders of their Governments, occupied on the inscriptions and sculptures, of which great numbers have been brought to view. The results of these explorations are of importance, as they throw much light on the ancient history of countries hitherto involved in darkness. At Behistun, midway between Babylon and Ecbatana, is an inscription cut in several large tablets on a rock at the base of a mountain, extending to four hundred lines, in the arrow headed character. This great work has been fully deciphered by Major Rawlinson, of the British Army, who has employed much of his time during the last ten years in effecting it. Professors Grotefend, Lassen and Westergaard, have also been diligently employed on the same inscription, and have contributed much to its complete decipherment and gramatical translation. It is a memorial of the time of Darius Hystaspis, who lived in the sixth century B. C. the purport of which, to the historian, must be of equal interest with the peculiarities of the language to the philologist.

TAMING FISHES.

The Hingham Gazette furnishes us with the following wonderful account:

There is a little girl, of six years of age, a daughter of Mr. David Thomas, who lives on the borders of the pond which supplies water for the furnace works, at Weare river, who has a most wonderful control over a class of animals, hitherto thought to be untameable. For a year or two past, the little girl has been in the habit of playing about the pond, and throwing crumbs into the water for the fishes. By degrees, these timid creatures have become so tame as to come at her call, follow her about the pond, and eat from her hand. A gentleman went down there, a few days since, with his daughter, to see the little creatures and their mistress. At first, the fishes were deceived, and came up to the surface of the water as the gentleman's daughter approached, but in a moment they discovered their mistake, and whisked away from the stranger in high dudgeon.

Their own mistress came up and called, and they crowded up clustering about her hands, to receive the crumbs. She has, besides, a turtle or tortoise, which has been maimed in the leg. This creature lives in the pond, and seems to be entirely under the control of the little girl, obeying her voice, and feeding from her hand. We have just returned from a visit to the pond, and have seen the little blue-eyed girl, sporting with her obedient swarms of pickerel, pout, and shiners, patting them on the head, stroking their sides, and letting them slip through her hands. She has her favorites among them. A pout which has been marked on the head in some way, and the turtle we spoke of, are remarkably intelligent. A more beautiful instance of the influence of kindness and gentleness, can hardly be found.

LOVE OF THE BEAUTIFUL.

A countryman was one day visiting the original owner of the beautiful seat in Brookline, now the property of Dr. Warren; and walking with him through the little grove, out of which all the under-brush had been cleared, paths had been nicely cut and gravelled, and the rocks covered with woodbine, suddenly stopped, and admiring the beauty of the scene, lifted up his hand and exclaimed, "This I like; this is nature with her hair combed."

BOOKS FOR THE FOX-SKINS.

A colporteur in Western Virginia says, "I found the people not only destitute of books of any kind, many being without the Bible, but also so poor that though they showed great anxiety to purchase the books, they had not the means. They offered to barter coon and fox skins for books. What could I do? Leave a book in each family as a grant, or take their peltries in exchange? I chose the latter alternative, and in this way placed in the hands of these people, who seldom hear the preached word, a number of your valuable works."

Good Advice. What if people do speak against you? Let them feel that you are able to bear it. What is gained by stopping to correct every word that is whispered to your discredit? Lies will die, if let alone: but if you repeat them to this one and another, because your enemies had the impudence to make them, you keep the fire burning, and open the way for a dozen slanderers. Keep on your course—go straight forward, and not trouble your head about what is said, but feel all the better, and wear a less frightful face. Slander never killed a sterling character, and it never will.

True Heroism. A bookseller of New Orleans—we wish we knew his name, but doubtless *he* does not—who had come to New York to spend the summer, when he heard that the yellow fever had broken out in New Orleans, and its authorities were warning all who had left the city not to return, immediately packed up and went back. "I understand the climate and the disease," said he, "and I may perhaps save the life of some friend, or at least help to smooth his pillow in the hour of death."

That man, God bless him, is a hero, nay, he *is* a man. [Chronotype.

We understand that the gentleman alluded to in the above, is Mr. Norman, the author bookseller who published an interesting work on Central America.

A Nameless Angel. For upwards of a year past, a stranger lady has been in the habit of making a periodical visit to the Tombs and Alms House, for the purpose of hunting up and providing employment for the more unfortunate women of these institutions. The Commissioner informs us that she has accomplished much good, and it is a singular fact, that he has never yet been able to ascertain her name. She is a middle aged lady, and evidently of a good family. We caught a glimpse of her countenance this morning, and were deeply impressed with its Christian like loveliness. [N. Y. Express.

Singular way of Courting. Deacon Marvin, of Connecticut, a large land holder, and an exemplary man, was exceedingly eccentric in some of his notions. His courtship is said to have been as follows: Having one day mounted his horse, with only a sheep skin for a saddle, he rode in front of the house where Betty Lee lived, and without dismounting requested Betty to come to him; on her coming, he told her that the Lord had sent him to marry her. Betty replied, "the Lord's will be done." [Ex. paper.

Deacon Marvin got a different answer from that which an acquaintance of ours did. He went with the same message to a very estimable lady, who very cooly replied, "if the Lord has any such intention he would have spoken to me about it." [Cincinnati Herald.

An Irish Compliment. A lovely girl was bending her head over a rose tree which a lady was purchasing from an Irish basket-woman in Convent garden market, when the woman looking kindly at the young beauty, said, "I axes yer pardon, young lady, but if it's pleasing to ye, I'd thank ye to keep your cheek away from that rose; ye'll put the lady out of consait with the color of her flowers."

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Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, with the addition above referred to, but on new type, and the other with the Service Book and Supplementary Hymns.
The additions have been made, with great care, by the Rev. R. C. Waterston, Pastor of the Church of the Saviour, and are highly approved by those who have examined the work, since they were made.
It is believed that this arrangement will meet the views of the numerous friends of this excellent collection who were desirous that it should embrace many Hymns of high character, written since it was first published, and others, which were not before inserted.
The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. Mr. Peabody;) Hollis Street Society, (Rev. Mr Fosdick;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Gannett;) Bulfinch st Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Church of the Saviour, (Rev Mr Waterston;) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Saviour, Brooklyn, N. Y. (Rev. Mr. Farley;) College Chapel, and also Divinity Hall, Harvard University, Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I.; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.
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